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GROWTH IN RELIGION

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AN INTRODUCTION TO PSYCHOLOGY FOR TEACHERS OF RELIGION

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By

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CONTENTS

	PAGE
CHAPTER I	
The Scientific Study of the Religious Life	9
CHAPTER II	
The Learning Process	21
CHAPTER III	
Some Larger Aspects of the Learning Process	35
CHAPTER IV	
Original Nature	47
CHAPTER V	
Environment as an Educational Influence	63
CHAPTER VI	
Physical Growth and its Meaning	84
CHAPTER VII	
The Development of Intelligence	98
CHAPTER VIII	
The Emotions	118
CHAPTER IX	
Emotional Maladjustments	131
CHAPTER X	
Interest	146
CHAPTER XI	
Some Major Human Interests	159
CHAPTER XII	
Development in the Religious Life	179

LIST OF TABLES

TABLE		PAGE
1.	Variation in Height	57
2.	Scores in a Biblical Knowledge Test	59
3.	Average Height of Boys and Girls	84
4.	Average Weight of Boys and Girls	86

LIST OF FIGURES

FIGURE		PAGE
1.	Variation in Height	57
2.	A Normal Probability Curve	58
3.	Scores in a Biblical Knowledge Test	59
4.	Average Height of Boys and Girls	85
5.	Average Weight of Boys and Girls	87
6.	Possible Nature of Growth in Mental Ability	105
7.	A Popular, but Incorrect, Conception of Mental Growth	106

CHAPTER I

THE SCIENTIFIC STUDY OF THE RELIGIOUS LIFE

"You don't know how I envy your gifts," said a teacher to her department superintendent one Sunday morning when the worship service had been particularly inspiring. "You seem to possess a kind of magic that enables you to master every situation that arises in this school. No one on our staff can conduct a service as you do, and when it comes to dealing with difficult pupils your skill is uncanny."

When the superintendent protested that she had no gifts except perhaps a capacity for hard work that enabled her to put a great deal of time and effort into the study of the problems, the teacher raised a question which is of general interest to teachers of religion. As this teacher phrased it, the question ran: "Is it really possible, then, through hard work and persistent study to develop skill as a religious leader?"

Such a question is basic. To put it a little differently, we might ask: "Is the process of development in religion orderly and can it be understood sufficiently to enable teachers to plan their work and be reasonably sure of a good measure of success?" If the superintendent was right in attributing her success to the study of the way in which development in the religious life takes place, then methods may be evolved that other teachers may use. But if the teacher was right, and

the ability to minister to the spiritual needs of boys and girls and men and women is a mysterious gift, attempts at systematic study must necessarily be futile. Clearly, then, a first question to be faced by teachers of religion is: "Does religious development lend itself to scientific study and is such study helpful?"

Before answering this question it will be well to consider the various positions which have been taken in regard to it. On the one hand there are those who feel that the study of the religious life is unnecessary. Their attitude is that of the old lady who, when she heard that the son of one of her friends was planning to go to college to study for the ministry, said that she did not think this necessary. She believed that "if ministers would open their mouths the Lord would fill them."

Account must be taken also of those who consider advanced study actually harmful. This point of view was set forth in a statement made by a village carpenter who was helping his new pastor, a recent seminary graduate, to build some bookshelves in the parsonage. The young minister was doubtful as to whether or not he was providing enough shelf room. Said he: "This space will hold all the books that I have or am likely to have during my pastorate here, but some of my successors may be sorry that we did not run the shelves right up to the ceiling." To which the carpenter replied: "Well, if any man comes to this town with more books than these shelves will hold, he had better not stay. There is no place for such a man in God's ministry."

Those who hold such a position feel that any attempt to make religion a rational, intelligible, controllable thing means leaving God out of it. They say that there are spheres where law and order reign, but that there are realms of the spirit which are not subject to law and therefore do not lend themselves to scientific investigation and human control.

The answer that is given by those who disagree with this contention is that, since God is himself the highest embodiment and expression of intelligence and dependability, it is only in an orderly and intelligible universe that he can live and work. Anything else, they insist, would be a contradiction to his personality. They go further and maintain that since what we call the spiritual is the highest kind of life, this dependability and rationality must characterize it no whit less than the more material. God, they say, is not a far-off being who occasionally interferes with the orderly processes of life, but is "immanent" in the world. It is "in him we live and move and have our being," spiritual as well as physical.

There are those who fear the scientific study of the religious life not so much for theoretical as for practical reasons. They hold that preparation for religious leadership saps the vitality of the spiritual life and thus makes a person a less powerful instrument for the advancement of the kingdom. In support of their contention they point to the spirituality of certain uneducated people and contrast it with the seeming lack of

religious feeling in others who have had educational advantages.

While we recognize the weight of such evidence, it is important to notice that there is also much that supports the other side of the argument. It is true that some educated people contribute little to the enrichment of life for their fellows, but this should not lead us to overlook the fact that many of our greatest scholars are most devout in their personal living. Their study of the universe has impressed them with its beauty and its developing purposes. They have found religious inspiration in their investigations. They share the feeling of the small boy who ran in from school with a tree branch bearing autumn leaves, exclaiming: "Look, mother, look! No two alike and all of them beautiful! Isn't God wonderful!" This also was the impression made by scientific study upon the scientist who had taught astronomy for a lifetime and bequeathed his entire savings to his university for the purchase of a telescope so that the students who came there might find God in the study of the stars. Such incidents suggest that there need be no conflict between broad, thoroughgoing scholarship and devout appreciation of the larger values of life.

Some who are dubious about the value of training for religious leadership readily admit that scholarship and spirituality are by no means antagonistic, but hold that little can be done in learning how to teach. Consider, however, some of the facts on the other side. An aged minister who has had remarkable success in dealing with

people explained to some friends what he regarded as the secret of his skill. He told how in his student days he used to go down into the slum district of the university town and chum around with the outcasts and the ne'er-do-wells in order that he might know their point of view and share their problems. A college president who exhibited great skill in dealing with his students used to read novels because of the light which they throw upon the motives and perplexities of human beings. While in neither of these cases is there mention of formally established schools with set curricula and regularly certificated teachers, still there is evidence of learning of a real and important nature. And this learning deliberately sought and consciously used evidently contributed to success in spiritual leadership.

With the person who maintains that "a consecrated, untrained teacher is better than a trained one without a vital personal religious experience," those who advocate the training of church school workers have no quarrel. They do feel, however, that the statement is based on a false assumption. Why should it be necessary to choose between the two? For years much of the work of the church school has been carried on by consecrated men and women, some of whom had little academic training, but who tried to compensate for lack of such an advantage by applying intelligence to the solution of their problems. What the modern movement in religious education aims to do is to give these people an appreciation of the value of scientific research and a measure of control over its method. Furthermore,

it will put at their disposal something of the accumulated experience of the generations so that they may more quickly come to adopt the better ways. In some cases this study will mean changes in ways of working. In other cases it will simply mean confirmation of present procedure, but even there an advantage will be gained, for there will be new confidence and enthusiasm generated by the knowledge that efforts are being turned in right directions.

Recognition of the possibility of learning to teach has led to the development of extensive programs of training. Each year sees an increase in the provision in colleges and seminaries for the scientific study of the problems of religious education. There has been a remarkable advance in the work of standard training schools and classes. Correspondence courses are being provided for those who may not be able to share in class work. The church is becoming convinced of the thorough practicability of the undertaking.

The program has already yielded encouraging results. A minister who had just completed his first course in child study expressed his estimate of the value of the work in the following words: "I am an old man, I have had abundant opportunity to observe children and youth and have noted many of the characteristics discussed in this course. But I have not always understood the significance of all that I observed and, therefore, have failed many times to be as helpful as I might have been. I feel that this study will contribute greatly to my usefulness as a pastor."

A really remarkable number of people have set themselves to the study of the religious life and have found it complex, hard to understand, at times baffling, but have learned many things that have helped them in their teaching, that have permitted them to do the more helpful thing a larger proportion of the time. With the newly-acquired skill there has come to them the larger joy of greater achievement. Teaching has become not easier but more inviting and more rewarding.

How to Study the Religious Life

Another question which must be faced before undertaking a study of the religious life is that regarding the method of approach. How may such a study be carried on? What methods will yield the quickest and most satisfactory results?

Through the years various methods have been used. Each has its possibilities and each its limitations. Some are probably more fruitful than others, but each has made its contribution and should undoubtedly continue to be used.

A method that has been popular is that of casual observation. This method has been adopted by the untrained teacher as well as by the psychologist in the laboratory. A considerable amount of thoroughly sound opinion regarding the nature of religious development has been accumulated by this means. While we are appreciative of its possibilities we must also recognize that it has limitations.

One difficulty with the method is that the observa-

tion is likely to be quite limited and hence the conclusions reached may contain a considerable degree of uncertainty. Here is a teacher who has been having difficulty with John Smith's hot temper and who has concluded after a visit to the Smith residence, that John's difficulties are hereditary, and, therefore, cannot be overcome. The conclusion is based on an observation of the similarity between John's disposition and that of his father. If the teacher had opportunity for a little wider observation he might question the validity of his conclusion. When John's sister, Mary, whose temperament in childhood was much like that of her brother, comes home from a residence of several years' duration in the home of a widowed aunt, the family is surprised to discover that she displays little evidence of undue impulsiveness. If the teacher could study Mary's case also he might come to a very different conclusion as to the cause of similarity between John Smith's temperament and that of his father.

The psychologist is in a much better position than others to guard against error on these points, because his study is more systematic and comprehensive. He follows the practice of generalizing only after he has examined a large number of cases. Of course, this does not wholly eliminate error. Even the most careful psychologists often find it necessary to abandon one theory in favor of one quite different. Additional facts have been secured, and modification of conclusions becomes a necessity.

This modification of conclusions sometimes leads to a

lack of confidence in scientific method which is quite unjustifiable. Frequently we hear such a complaint as the following: "I am beginning to believe that these psychologists don't know what they are talking about. They are always disagreeing among themselves and changing their minds. I will listen to them when they come to a unanimous conclusion and stick to it for a while." Now those who really appreciate the work of psychology know that what seems to be uncertainty is really open-mindedness and a promise of progress. Indeed, it is just this which enables the psychologist to work more effectively than does the layman. He searches more diligently for new facts in his special field and, having found them, adjusts his conclusions more quickly. It is in this way that he serves society.

While few teachers in the church school can become expert psychologists most of them might expand the range of their observations more than they believe to be possible. Why not make generous use of the newspapers as a source of information regarding human nature? The familiar saying that "no one knows what a day will bring forth" might be paraphrased into, "no teacher knows what light to-morrow's newspaper will throw upon his problems in the classroom." Magazines, biographical and historical literature, even fiction, are among the assets at the teacher's command. Shakespeare, for instance, in his delineation of the character of Hamlet throws into bold relief the emotional conflict which precedes many a tragic climax. In Maggie Tulliver, George Eliot "holds up the mirror" to the prob-

lems of the adolescent girl. The stories of Tom Sawyer and Penrod are not only entertaining, but decidedly enlightening. If teachers study such characters as these against the backgound of their own experience in the classroom, they will be better able to help boys and girls pass through the crises of youth.

A second method by means of which the religious life may be studied is that of controlled experiment. As a result of the use of this method some notable additions have already been made to our knowledge of human nature. Consider, for instance, the development of tests for the measurement of mental ability. By means of them the teacher is enabled to measure with some degree of accuracy differences in children with respect to mental capacity and thus to determine more exactly the nature and amount of training required in each case. As a result, the solution of many a difficult problem has come about. As such measures are perfected, the task of teaching will be transformed, for we shall be able to say with some certainty just what is needed and what our efforts are accomplishing.

The Promise of the Future

Although the application of scientific method to the study of personality is but in its infancy, it has already made noteworthy contributions. For instance, there has developed the realization that character is not something vague and elusive existing over and above the rest of life. It is now regarded as intelligible. Within it are to be found distinguishable habits. While the

number is very great and the pattern resulting from their intertwining is complex there are elements that are both definite and manageable.

Similarly there has developed the conception of religion as not a thing by itself, but rather the direction and coloring of life. It is indeed "a way of living." Seen in this light the task of educating people in religion becomes practicable.

Perhaps the most encouraging result of all has been the development of the conviction that the future has great promise. Valuable as has been the progress already made, work in the study and nurture of the spiritual life compares poorly with advances made in the utilization of what we call "natural resources." While, perhaps, it is not to be expected that we shall ever achieve the exactness of control over character development that we have acquired in the management of the material, there is excellent reason to believe that it will be possible to understand human nature well enough to make life richer and more meaningful. The Great Teacher said: "Ye shall know the truth and the truth shall make you free."

For Further Study

1. Of what value would you expect the scientific study of the religious life to be to teachers in the church school?

2. What reasons have you for believing that the religious life lends itself to scientific study?

3. What answer would you make to some one who maintained that "an untrained, consecrated teacher is better than a consecrated trained one?"

4. Describe some methods which are available for the study of the religious life.

5. Mention some conclusions that you have reached through the method of casual observation.

6. What points of advantage has the method of controlled experiment over the method of casual observation?

7. Comment on the following statement: "A difficulty with the study of psychology is that the psychologists are always changing their minds."

8. Mention some questions regarding the nature of religious life the answers to which would be of real help to you in your teaching.

CHAPTER II

THE LEARNING PROCESS

How and why does learning take place? To the extent that this question can be answered it is possible to plan with a degree of intelligence and assurance for an educational program. If the process is irregular and capricious, we shall be hopelessly perplexed in endeavoring to decide what we should do. If it is fundamentally rational and intelligible, if effect follows cause in predictable fashion, we may hope for some degree of success in our work as teachers.

That the process of learning is not wholly unintelligible has been generally conceded. Again and again we hear the maxims, "Practice makes perfect," "Spare the rod and spoil the child," "Train up a child in the way he should go." Each of these presupposes a dependable relation of cause and effect.

But coupled with confidence in such maxims there is the perplexity that comes from the presence of seemingly contradictory facts. Practice sometimes results in learning, but it does not always do so. The skilled musician usually points to long hours of practice as a factor in his success, but numbers of people have spent many hours of childhood at the keyboard of the piano and yet cannot play acceptably. Abundant use of the rod has not always produced the result expected. The story of the individual who on several occasions during his youth won the annual prize for faithful attendance at Sunday school and when he grew up

could not be persuaded to attend a church service of any kind can be duplicated many times. Such facts make imperative a more careful investigation of the whole problem.

Recently psychologists have set themselves to an earnest study of the conditions under which learning takes place and have worked out some interesting methods of research. Since animals lend themselves readily to the process of experimentation, studies have been made of their reactions to situations of various types and of the way in which modifications take place. After countless hours of patient watching of cats while they "learned" to unlock boxes, of rats "learning" their way through complicated mazes, of chickens "learning" to distinguish between edible and inedible food, and a host of other examples of the learning process, the psychologists have worked out some conclusions. The principles thus developed have been tested in the learning of human beings, and the work of the educator is made decidedly more effective and economical because of these findings.

Repetition and Learning

One of the services rendered by such research has been the clarification of our thinking regarding the place of repetition in the learning process. We now see more clearly than before the importance of repetition, and we have some light on the question of why it does not always yield the desired results.

One explanation of some failures is to be found in the

fact that frequently the number of repetitions needed for good learning is underestimated. If thirty repetitions are necessary to fix a habit, twenty or twenty-five will avail little. The teacher who exclaims with impatience, "How many times do I have to tell you this?" may be exclaiming against a condition which is really quite to be expected. A psychologist who tested a number of boys and girls to see how many times it was necessary to tell them to brush their teeth before they would do it without being reminded was amazed at the number required.

In the application of this principle in the program of the Church there is much room for improvement. Again and again an item is brought to the attention of the pupils or they are given an opportunity to respond in a desirable way to a situation, but not enough practice is provided. As a result the educational accomplishment largely evaporates, and when much later the matter is taken up again it is necessary to begin almost anew. Sometimes a hymn that is unfamiliar is selected for use in a worship program. The pupils struggle through the first verse, then through the second, finally reaching the end without having developed much joy or inspiration. Then it is laid aside for a month or perhaps a year. A better method would be to provide for the use of the new materials at frequent intervals until learning is well established. If this is not done the achievement of one period is almost lost before another learning opportunity comes to conserve and reënforce it. Furthermore, no matter how thoroughly an item is learned the

passing of time causes something of loss of retention and in most cases the learning drops below the point where it is recalled without aid. Review is necessary, therefore, in nearly all cases of learning.

Moreover, it is not enough that periods for practice on a given item be long and frequent. Indeed psychologists have demonstrated by exact laboratory methods that repetitions may be carried on for too long a period at one time and that the periods may be placed too close to each other. If the periods are either too long or too frequent fatigue and annoyance result and learning is impeded.

For some items such as learning to spell and to typewrite psychologists are able to tell with considerable exactness just how long and how frequent the practice periods should be. Though in much of the work psychologists are still in the dark as to the best distribution of practice, clearly most of our procedure could be improved considerably on the basis of present knowledge. In general, it may be said that practice periods should be placed close to each other at the first, as often as once each day if possible, and then gradually farther and farther apart.

Recognition of the importance of frequent repetition until the learning is made secure will call for important revisions in the organization of educational work. While some of this must be done by curriculum makers and textbook writers much can be accomplished by teachers.

The principle that repetition aids learning works

conversely also. While practice contributes to the building of a habit, lack of practice tends to its breakdown. Musicians, tennis players, indeed, all these who are concerned with the mastery of techniques involving physical skill, make allowance for this fact. The oft-repeated excuse, "I am out of practice," has sound psychology back of it.

While considerable use has been made of this principle as an explanation of the loss of desirable habits, we have not been so quick to realize the value of eliminating the possibility of practice in undesirable acts. Here is a boy who has a marked tendency to pugnacity. He has a fight with some one perhaps as often as two or three times a day. Now every time that we succeed in getting him through a day without becoming involved in such an encounter some progress has been made toward overcoming the tendency. A psychologist, discussing with a group of teachers the problem of how to get boys to refrain from throwing stones at the electric lights on the city streets, expected them to say that they would help the boys to realize that the lights were expensive and were paid for in the last analysis by the citizens. He was surprised to get the answer: "Put wire cages around the lights." After all, the suggestion had considerable merit in it. Teachers who succeed in avoiding occasions which call out displays of undesirable behavior are making a real contribution toward character development. The simplicity of the method seems to have led us to overlook its merit.

The Relation of Feeling to Learning

Important as is repetition, it is by no means the only factor in the learning process. A party of five had dinner in a restaurant in one of our Eastern cities. Two of them ordered terrapin while the other three had fried chicken. Will the two who had terrapin that evening order it again the next time they find it on the menu? Probably not. Neither of them liked the terrapin, and both expressed themselves as very sorry that they missed the chicken. Evidently in this case the fact that they had terrapin that night for dinner makes it less rather than more probable that they will try it again. Apparently the way they "felt" about it had something to do with the process of habit formation.

The principle that the feeling of the person is a factor in the learning process is of great importance in education. Here is a child who is required to share his candy with another. Later, when he is free to choose his own course of action will he share his treat again? Perhaps he will. Perhaps he will not. The amount of enjoyment that he got out of the previous experience will certainly make a difference. Here is a boy who is compelled to go to church regularly and sit in the family pew. He goes away to work or to school. Does he continue his practice of church attendance? Perhaps. There are cases which may be used as evidence on both sides of the question. What is the explanation? It is to be found in the principle that unless the practice in some way or other came to be enjoyable the habit disappeared or, speaking more correctly, it probably never

was established. This is apparent in the case of the boy who stopped going to church when he left home. It might be a better description of the case to say that the real habit which had been developed was that of pleasing father and mother or avoiding their displeasure.

An abundance of illustrations might be offered to show the working of this principle. An every-member canvass is made of the church members. This happens for several years in succession. Then one year the name of one of the subscribers is overlooked in the canvass. Will he make his subscription voluntarily? Perhaps he will and then again he may not. We cannot prophesy on the basis of the number of repetitions, though this is a factor. We need to know also something of how he felt when the former gifts were being made.

An immense amount of waste effort could be saved if adequate recognition were given to this principle in the program of religious education. The doing of good must come to be a delight. The unpleasant aspects of wrongdoing must be brought out in the open where they can be seen. Sin is pleasurable, else people would not commit it. It is also very disagreeable in its results. The right is not always the easy thing or the most immediately attractive, but in the long run it pays. If people could see the remote as well as the immediate consequences of their actions much of their behavior would speedily change. Teachers should give careful attention to the way the pupils *feel.*

The Significance of Associations

A curious but important fact about the learning process is that when a certain response is made to a part of a total situation, it may become associated with another part of the situation so that when that other part of the situation is presented later the original response is made to it, although previously they had no real connection. This is what some psychologists call the "conditioned reflex."

The best known example of the working of this law is the result of an experiment by a Russian physiologist named Pavlow. Professor Pavlow made an incision in a dog's cheek and attached a small tube to the duct that carries the saliva from the salivary gland to the mouth. Then he showed the dog a piece of meat and at the same time rang a bell. As might be expected, when the dog saw the meat his saliva began to flow freely. Pavlow could watch and measure the flow in the tube. He repeated this a number of times, each time ringing the bell just as he exhibited the meat. Then he varied the experiment by ringing the bell without exhibiting the meat and the saliva flowed as it had when the meat was shown, thus indicating that the reaction which had once resulted from seeing the meat had now become associated with the bell.

It is really not necessary to go to the trouble of making experiments of this kind to show the operation of the law. All of us have had first-hand evidence of its working. A certain family moved from the down town part of one of our cities to the suburbs, but continued to at-

tend the church in which they had held membership through many years. Why did they not transfer their membership to the larger, more modern and much more beautiful church just a square from their new home? There may have been a number of reasons, but in this particular case the chief element seems to have been that they had attended the old church for a long time and there were "tender associations." They found it easier to worship in that situation, not because it was more conducive to worship, but because the worship responses had been built up in association with it.

So it goes. People become greatly attached to certain cities, to certain houses, to certain vacation resorts, primarily because it so happened that they had pleasant experiences associated with them. Other people develop exactly the opposite reactions to the same locations because their associations were unpleasant.

Failure to take this principle into account has frequently interfered with the results of the work of our churches and church schools. A young woman who was trying to decide which of two village Churches to join was influenced against one of them because on one morning that she attended that church she found a spider's web in the pew.

The general appearance, lighting, heating, ventilation, decoration of auditorium and classrooms all help to determine what shall be the attitude of the pupils toward Sunday school and, indeed, toward religion itself. The attractiveness of the textbook may also be an important factor in shaping the attitude of the

pupils. Many educators feel that the textbooks for religious education should be at least as attractive mechanically as are those used in the teaching of history, geography, and arithmetic. There are those who contend also that religious leaders would be utterly appalled if they could learn the extent to which they have been handicapped in their efforts to encourage Bible reading by the small type and two-column arrangement of most editions of the Bible.

Even more significant for the development of attitudes toward our work are the social relationships involved. A pupil who dislikes a teacher may transfer this dislike to the church school. On the other hand, a pupil who has an interesting and attractive teacher, one who exemplifies in his life the Christian principles that he teaches, is likely to have a favorable reaction to the school and the things for which it stands. Of course, it is understood that attractiveness and charm are not the only qualities to be desired in a teacher. There is needed also an understanding of pupil problems and the ability and determination to give ample time and thought to preparation for teaching. But undeniably that vague thing sometimes referred to as "the personality of the teacher," plays a significant rôle in the educational enterprise.

The Importance of Attitude

Another principle to which attention must be given is that the attitude or "set" of the learner affects the response made in a situation. On one occasion a comedian

was advertised to give an entertainment. Just before the first number on the program he received a message bringing sad news. He appeared before his audience to explain the situation and was met by uproarious laughter. The more he tried to explain, the funnier he seemed to be. Finally, he withdrew and an assistant came out and made the explanation. The minds of the people were "set" to be amused, and they saw humor even where there was none.

All too frequently teachers find themselves in opposition to instead of in league with the set of mind of their pupils. Perhaps they meet their classes prepared to deal with certain matters only to find that the minds of the boys and girls are set in quite other directions. They are fortunate indeed if they discover the "set" and make adjustments accordingly. Sometimes it is advisable to change the plan for the lesson and again it is best to make an effort to change the "set." In any case, it is essential that harmony of interest and expectation be secured.

Often the bad set has been the teacher's own creation. One day the teachers of a certain church school remarked that they had had an unusually good time with their classes. They seemed quite unable to explain it. Apparently they had not noticed that the person who ordinarily led the opening service was absent and the substitute leader had replaced the jazz music with real hymns with the result that the pupils had been sent to their classes in a quiet, steady frame of mind instead of with their nerves on edge. Through many months the

leader of the service had been creating a bad set every Sunday and then turning the pupils over to the teachers in such a frame of mind that good class work was almost out of the question.

Some Current Misconceptions

It will be well to examine at this point some things that are often taken to be laws of learning, but should not be regarded as such. For instance, there is the matter of imitation. Attention is frequently drawn to the tendency of people to imitate. Stated as a law, it would read something like this: "Human nature is so constituted that we tend to imitate the behavior of other people." Now clearly there is something real here. Think of the way styles sweep the country like prairie fire. But we can hardly regard imitation as a law. As I write these paragraphs I can see from my window a tall building under construction. I can see the men going through various contortions in their efforts to manipulate the huge pieces of steel that they are adding to the framework already assembled. I do not find myself inclined in the least to imitate their motions.

Two of the men are operating an automatic riveting machine. So far as I am able to understand myself I have no whit of a desire to imitate them. There is already more noise than I care for. I know that I do imitate some people some of the time, but it ends there. Indeed, sometimes when I see other people doing certain

things I feel a strong desire to do something different. We cannot call imitation a "law" of human conduct.

A term that is closely related to imitation is suggestibility. We sometimes call it "the law of suggestion." On the basis of this people are said to be inclined to do what other people suggest to them as desirable conduct. Now suggestion is a valuable teaching method. It can be used almost constantly to get people to behave differently, but it ought not to be called a law, for sometimes suggestion has exactly the opposite results of those desired. As in the case of imitation, it is necessary to go deeper to get the real explanation. The action is likely to be imitated or the suggestion adopted if it seems to the person himself to promise desirable results.

The study of the principles which characterize learning gives the teacher a new conception of his work and a greater confidence in the possibility of securing results. In a day when less was known about the learning process the problems before the religious leader were often quite baffling. Even when his method brought desirable results he did not understand why the results came and he was never sure that his method would be successful. But now much of this uncertainty is removed. While we cannot predict with certainty the accomplishment of our purposes, we realize that failure to do so may have been due to our inability to appreciate all that was involved in the situation in which we were working rather than because we are dealing with mysterious forces which are impossible to understand.

This does not mean that the process is to be regarded as mechanical. Far from it. It means simply that God works through laws here as elsewhere and that by studying these laws it is possible to work with him.

For Further Study

1. Make a list of the more important items of knowledge that we now possess concerning the learning process. Show how each item is of value to teachers of religion.

2. In view of our knowledge of the place of repetition in learning, what changes would you suggest in the teaching work of the church schools that you know best?

3. Explain why some boys and girls who have been accustomed to attend church regularly while under the parental roof discontinue the practice when they leave home.

4. In the light of what you know about the learning process, what would you suggest as good procedure with a boy who is unwilling to be present at family prayers?

5. Suggest possible improvements in our present-day methods of raising money for church purposes. Think particularly of the educational effects on those from whom the money comes.

6. Why is it important that churches should be artistic as well as substantial?

7. Give examples which have come under your observation of the importance of the "set" of the pupils.

8. In one school it was the custom to have the pupils meet for fifteen minutes in advance of the time for beginning the regular school work. In this period motion pictures were shown. The pictures were obtained from commercial firms which sent them out for advertising purposes, but they really had important educational values. Following the showing of the pictures a worship service was held in the same room. What is your judgment as to the desirability of the set of mind created by the pictures?

CHAPTER III

SOME LARGER ASPECTS OF THE LEARNING PROCESS

Any discussion of the learning process which gives the impression that learning is a simple thing is manifestly incomplete. The process is as complex as life itself. At any given time the individual will be in contact with several different elements in his environment and consequently will be learning several different things.

Here, for instance, is a group of pupils busy memorizing a psalm. One of them goes about his work in a systematic, businesslike way and, in addition to learning the verses, builds up a habit of good work. A second pupil dawdles over his task and, as a result, develops poor working habits. A third finds the work uninteresting, and this experience, through the principle of association, contributes to the development of an attitude of antipathy to the Bible and perhaps also to the church school. After the pupils have been at work for some time they are given an opportunity to recite. The pupil who has worked hard knows the psalm and is commended. The one who has dawdled stumbles over it and is reprimanded. As a result, the first pupil may develop a smug self-satisfaction while the second may become unduly diffident about his own ability or jealous of the more successful boy, or antagonistic to the teacher.

So it goes. Even though an individual may be con-

centrating on one piece of learning, unconsciously perhaps, but none the less effectively, he is learning several others. And when he is not trying to learn anything at all, but simply doing his work or having a good time, he sometimes learns many things which make a marked impression on personality. Indeed, as far as those habits and attitudes are concerned which may be classified specifically as moral and religious, these incidental learnings, as they may be called, are frequently more significant than those things which are learned in the classroom through the "lesson" proper.

It is evident that failure to make allowance for the fact that many different things may be learned at the same time is responsible for a good deal of difficulty. Occasionally some one says that children develop bad habits in some church school. This might easily happen. At the same time that the teacher is definitely working for the building up of good habits, other things quite out of harmony with his purposes may be developing. A mother recently complained that her child, during his attendance at rehearsals for a Christmas pageant, developed enough bad habits to counteract all the good things that he had learned from the quarter's church school lessons. Again the explanation is the same. The teacher had been so busy training the pupils for the pageant that he did not recognize that at the same time they were learning other things, some of which were not altogether desirable.

In view of the situation it is essential that the teacher take into consideration all that happens when the

pupils are with him and not merely those parts of the situation which have to do with the accomplishment of his immediate purpose. For instance, if he has asked the boys and girls to come to a rehearsal for a pageant he must see that the procedure is such as to enable them to learn their parts quickly and well and also that the entire experience is such as will contribute to the development of desirable habits and attitudes. Similarly, on Sunday mornings, while his teaching aim must necessarily be limited and specific, to help the pupils think through a certain problem, or to bring certain new facts to their attention, or to stimulate the development of certain habits, there must also be a larger and more comprehensive aim which will have to do with the entire classroom experience.

Seen from this angle, the work of the teacher seems fairly to bristle with difficulties, and it must be admitted that it is by no means easy. The difficulties seem less, however, when it is remembered that the same laws characterize all learning, whether that learning comes as the result of a definitely planned and carefully worked out lesson or from some experience which the pupils just happen to have during the lesson period and which may have little or nothing to do with the main program of the hour. So, in order to control these learnings, it is necessary to watch that right responses are made satisfying, that opportunities for repetition are presented, that wrong responses are not occasioned, or, if made, are accompanied by annoyance.

Is Learning General or Specific?

A question of interest to teachers is that regarding the nature of the things that may be learned. To put the matter a little differently we might ask: "Is learning general or specific? Do we develop a general trait, such as honesty, or do we learn to be honest in certain specific situations?"

The significance of these questions is readily apparent. If learning is general rather than specific, teaching must emphasize the value of general traits and need concern itself very little with the specific situations in which these are to be used. Moreover, if the teacher succeeds in training his pupils to be honest or truthful or reliable in certain things he may assume that this training will carry over into all other situations calling for honesty or truthfulness or reliability.

It has been commonly supposed that traits are general. Those who know that a pupil is thoroughly reliable as a class treasurer have no hesitation in recommending him for a position in a grocery store where he will have the handling of his employer's money. They say without question that such a person is honest, he has demonstrated that he possesses this trait. Much of our educational procedure has been based on this conception of the nature of learning. Teachers have emphasized the slogans, "honesty pays," "honesty is the best policy," and have assumed that the learning of these will produce honesty in the pupils.

Every once in a while, however, something happens

which calls into question the position that general traits are developed in this way. Some one who was supposed to have developed one of these general traits proves to be inconsistent. Perhaps the class treasurer has been recommended for the position as a grocer's clerk and after a few weeks has been discharged because of dishonesty.

Recently psychologists have turned their attention to this problem and have secured data by which they explain why some people are conspicuously inconsistent and also why others seem to have developed general traits that function in all situations. A series of ingenious tests given to a large number of individuals reveal that ordinarily people are honest or truthful only in those situations in which they have learned to be honest or truthful. There is evidence of a small amount of carry over or transfer of the habit from one situation to another, but only to the extent that the situations are similar. If the class treasurer proves to be reliable in the grocery store it is not merely because his experience in that office has developed in him a trait of honesty, but because having developed the habit of reliabilty in handling the money of his associates he sees that his new position gives him much the same relationship to the property of others as did the old one. In the case of those who seem to be thoroughly consistent there have been built up a large number of habits in a wide variety of situations and in addition there has been developed the ability to see what is involved in a situation.

These findings should influence teaching procedure at

two points. In the first place it seems wise to try to provide opportunity for the development of good responses in a wide variety of situations, especially in those types that are likely to be met by the pupils. The story of "The Good Samaritan" has been told so often that if it were now possible to arrange things so that Christian church members could be given the opportunity to travel the road from Jerusalem to Jericho and should find by the roadside a man who had evidently been beaten and robbed, probably a large number of them would stop to give aid. But these same people daily "pass by on the other side" those who have been left helpless by brutal people and customs of other kinds of our own day. It is important that when we set forth principles of generosity, honesty, dependability, forbearance, helpfulness, we use illustrations taken from the daily living of our pupils in addition to the great classic cases and that the variety of these illustrations be comparable to the diversity of ethical situations likely to be encountered by these pupils.

Still another point at which we can strengthen our procedure is by giving our pupils training in the analysis of situations. That such training is necessary is illustrated by such incidents as the following: A man who prided himself on his honesty once accepted in part payment on a business deal a mortgage on a property. In transferring the mortgage the former owner carelessly neglected to say anything about the disposition of the accrued interest which thereby came into the possession of the new owner. When the interest fell

due the former holder of the mortgage made application for his share of it. The man refused to pay the amount asked for, although he admitted that he had not expected to receive any back interest. When asked what he would do if he found a ten dollar bill in the pocket of a newly-purchased garment, he said he would certainly return it, but insisted that he could not see that that situation was parallel to the one in which he now found himself. It was difficult to convince those who were not intimately acquainted with this man that his earlier reputation for honesty was merited. But some of those who knew him well still continued to trust him in all ordinary situations, feeling that this was but another bit of evidence that habits are special rather than general. Evidently the fundamental difficulty in this case was the inability to see what was involved in the transaction.

Psychologists tell us also that we may continue to emphasize general characteristics if we use this as supplementary to the methods suggested above. For instance, neatness may be emphasized and developed in arithmetic classes in the public schools with little if any increase of neatness in the notebook work of the church school. But if along with specific training in neatness in arithmetic, attention is drawn to the general value of neatness there will probably be improvement in the church school notebooks. An important function of the teacher, therefore, is to bring out the principles involved in certain types of behavior and thus facilitate the transfer to certain types of situations.

A Significant Problem

As a result of the recent emphasis upon these larger aspects of the learning process and of the realization of the need for building habits in the kinds of situation in which they are to function, the question has been raised as to whether the educational system as it is now organized is capable of producing the results expected of it. Clearly it is a difficult matter to develop in the classroom habits which are to function in the home, the playground, and the business office. Moreover, it is evident that the present emphasis of the schools upon courses of study makes it difficult for teachers to give as much time as would be desirable to the total classroom situation. In view of these evident defects it is suggested that important revisions of procedure are essential.

There is abundant evidence to support the position that in the past the program has not always been adequate. Here is a boy who has written a prize essay on, "Why I think the parable of the prodigal son should be told to the boys and girls of to-day," but who proves himself to be a typical "elder brother" in his home situation. Here is a pupil who has received commendation for having made a fine notebook on the course of study but who is noticeably less democratic at the conclusion of the quarter's work than he was at the beginning.

On the other hand, it is true that some very fine results follow from the out-of-school contacts between teacher and pupils. When the teacher goes out on the playground and shares in the sports or mingles with the boys and girls on hikes and camping trips opportunities

are often found for effecting a change in the attitudes of the boy who behaved like "the elder brother" and of the one who was growing undemocratic. Notebooks and essays are lacking but instead there are real and important changes in conduct.

The apparently greater success of some of these out-of-school contacts has led many to the conclusion that the school program would yield more and better results if it were organized around such practical activities as the pupils engage in during the hours spent out of school. This would mean that those parts of the program now considered as extras, such as the various social service enterprises and recreational activities, would be made central, while the traditional course of study would become relatively unimportant. Indeed there are those who are quite willing to indorse the statement of one teacher, who said: "I think I could really accomplish something if I felt free to abandon the course of study and spend the time on the baseball field with the boys."

It is important that the evident merit of the suggestion be not allowed to hide its limitations. While effective education will be secured by such a program, there is reason to doubt whether all the desired results could be obtained in this way. People learn a great many things while engaging in practical activities, but they do not learn all that they need to know from those experiences.

A case in point is that of a man whose outlook on life was changed by the reading of the biography of Disraeli. At the time that he started to read this book the

man had already begun to brand himself as a failure. A series of business reverses had led him to the conclusion that he was doomed never to succeed. As he read the story of Disraeli's life he discovered that in this case success came slowly and only after a series of bitter disappointments. When he finished the book he exclaimed: "This book has taught me a lesson." Soon it became clear that the experience had really resulted in a change in attitude. Old burdens were assumed with renewed vigor and confidence. Here was an instance in which learning resulted, not from engaging in a practical activity, but from a very different kind of experience.

Such cases are common. Every day people learn from reading or study or even from discussion with their friends lessons that they would have learned slowly and at great cost, if at all, from the practical enterprises of life.

It is interesting to note that the program of religious education of the past has aimed to provide experiences of the kind mentioned above. It gave the pupils opportunities to learn how other people faced and solved problems. It tried to stimulate them to talk over their difficulties.

While the program has not always accomplished its purpose, it has secured some valuable results. One student testified: "A course on the social teachings of Jesus marked a turning point in my life." Another said: "Those lectures in geology and religion opened up a new world to me." A third testified: "I have been a

different girl since I had that course on personal problems."

Before undertaking any revision of procedure it is essential that account be taken of the strength as well as of the weakness of the present program. It would be unfortunate if at the same time that something fine were added to it, something else of real value were taken away. So, while undoubtedly the program would be greatly improved by the inclusion of much practical activity, it will be wise to make provision for opportunities for study and discussion. Thus along with the development of responses to specific situations there will also result a clarification of thinking which will make the practical experiences of life more satisfying.

It seems scarcely necessary to point out that both for the making and the carrying out of such a program competent leadership is necessary. It is evident that the practical activities of home and business and playground may result in undesirable learnings if not properly supervised. When the work of the school is organized around the same kind of activities, similar difficulties are encountered, and proper supervision becomes highly important.

For Further Study

1. How do you account for the fact that pupils sometimes learn things in the church school which are quite at variance with the aims of their teachers?

2. What points would you stress if you were giving a talk to the members of your church school council on the subject of the complexity of the learning process?

3. Show why it is important for teachers in the church school to be familiar with recent findings on the question of the "transfer of learning."

4. How do you account for inconsistencies in character such as being quite trustworthy in one situation and unreliable in another?

5. There are those who maintain that all definite attempts to develop character through teaching must necessarily be futile and hold that all one can do is to provide a wholesome environment. Comment on this position.

6. What advice would you give to a superintendent who asked you regarding the advisability of introducing more practical activities into the church school program?

CHAPTER IV

ORIGINAL NATURE

THE question, "How much of character is determined by original inheritance?" is of practical interest to the teacher of religion. Of course the behavior of the pupils may be changed, even though some of it is "born in them," but it is generally conceded that to uproot something that is a part of original equipment is necessarily difficult. On the other hand, if some of what was supposed to be inherited is really learned, there is not only encouragement to believe that it may be rooted out with a fair degree of success, but also that the next generation may be kept from learning that kind of behavior. Again, if more than is justifiable is attributed to heredity, teachers may assume that their pupils will be good simply because their parents were and so take their educational responsibilities too lightly, or they may become too easily discouraged in the case of others who have contracted bad habits. Only as educators are able to distinguish fairly well between the learned and the inherited will they be able to do their best work.

WHAT IS INHERITED?

If the question, "What is inherited?" were raised in a group of people selected at random, the probability is that evidence would be given to support the opinion that a great many different kinds of things are inherited. One might tell of a person who inherited a streak of

cowardice, another of some one who inherited business acumen, and a third of an individual who inherited an appetite for pickles. So a long list of varied examples might be cited as indicating the possibilities of inheritance.

Raise the question with a group of scientists, and a quite different attitude will be manifested. While the problem is one that cannot be regarded as wholly settled at the present time, the tendency is to reduce greatly the number of things that may be classed as unlearned responses. There is good reason to believe that much of the behavior that seems natural in the sense that it comes from inheritance is in reality built up by learning. The conviction is widely held that specific habits are not inherited, and that the individual brings with him into the world only a few tendencies which constitute a basis out of which character is built.

The difference in point of view of the two groups is due to a difference in the way the problem is studied. The scientists find support for their position in the very cases which the casual observer cites to indicate the possibilities of inheritance. But where the casual observer sees only a few facts the scientist sees several.

Think of the case in which an aptitude for business has seemed to run through several generations of the same family. The casual observer looks only at the one fact, the possession of a common trait by several relatives, and assumes that the cause is heredity. The scientist studies the environment in which the various individuals grew up and finds in them common elements

which would stimulate the development of those habits of thought and action which make for success in the business world. Manifestly the boy or girl who grows up in a family circle in which business problems are discussed has an advantage in entering the business world over one who is born into an altogether different environment. Of course the child of the business man, because of some inherited tendency, may respond more readily to the stimulation of this particular environment than would the child of a physician or a mechanic, but there is no doubt that learning is a more important element than is usually supposed.

The study of a large number of cases will strengthen the conclusion. It is an educational advantage to have been brought up in a family noted for hospitality, or in a family where everything is done carefully and systematically. This accounts in large measure for the fact that the children of such families seem to be better endowed than are boys and girls who grow up under different circumstances.

On the basis of this conception of original nature how can we explain differences between relatives? Aptitude for business may be a characteristic of a family, but one member of the family may show scant interest in business. Do not such cases seem to argue in favor of the theory of inheritance through other strains being introduced into the family?

Psychologists insist that, when all the evidence is studied, these cases also support the position that behavior is largely the result of learning. Perhaps the

son who shows no interest in business is born after the father has made his fortune and retired. His childhood years are spent at various fashionable resorts in an atmosphere in which golf and bridge are the chief topics of conversation. Or perhaps this child is born at a time when business worries are acute and the father is drawn away from his family, the child being kept out of the father's way during his brief hours at home in order that the parent may have a much-needed rest. In either case environment would not be such as would stimulate the development of business acumen.

In a recent novel a writer introduces his readers to a father and son who manifest markedly different characteristics. The father is a leading citizen in his community, a business man who preaches acceptably on occasion and is known among his friends for his uprightness and straightforwardness. How could such a father raise a son who was secretive and deceitful, who participated in many exploits which were socially disapproved? The answer is revealed as the story develops. The father was so much interested in the welfare of the community that he had no time for the son, who was left, consequently, largely to his own resources. Although the boy shared the father's home he grew up in a different environment from that in which the father lived. There may have been some difference in native equipment, but it is clear that the son's character was in large measure a product of learning.

There are those who, although recognizing that learning is a large element in character, will question whether

it is not possible for children to benefit by direct inheritance from the learning of the parents. To put the matter concretely, think of a mother who has become a skilled mathematician. If two children were born to this parent, one before she had begun the special study of mathematics and the other one after she had become established in her chosen profession, would the younger one profit by inheritance from his mother's profession? To such a question the scientist answers, "No." The child would probably benefit by social inheritance. That is to say, living in a home in which there were books and magazines dealing with mathematical questions, in which mathematics was talked about, or associating with a parent who was interested in the field and who was competent to advise anyone planning to specialize in that work, all this would tend to stimulate any native ability that might be there. But there is little evidence that the native tendencies themselves would be otherwise than they would have been if the mother had not had the special training in mathematics.

Experiments have been made which substantiate this position. Extensive training of a particular type has been given to a number of generations of animals. While some observers thought that they could see a slightly greater aptitude in succeeding generations, other scientists quite disagreed with these findings. The *most* that we can say, therefore, is that intensive training of a highly specialized type *may* produce a slight increase of ability in succeeding generations. Many very good authorities say that even such a modest

statement is unwarranted. Similarly the child whose father or mother has given much time and effort to the learning of music, or to methods of robbing banks, or to solving problems of ethics, or to studying the Bible, is little, if any, different *by inheritance* from what he would have been had the parents' activity been quite otherwise.

The educational deductions of this conclusion are important. We are able to say with certainty that the fact that parents have failed to develop their capacities or have developed them in bad ways does not mean that the child *in his own nature* is seriously handicapped thereby. With the new generation we have a new opportunity, provided that we are able to supply a better training than was given the parents. On the other hand, the fact that acquired characteristics are not inherited in any great amount lays on us an added responsibility in the case of the child of good parents. We must avoid expecting that because parents have developed skill and culture and righteousness the child will be definitely set in those directions and will need little care. Again we start fresh with each generation.

The Moral Quality of Original Nature

The question arises, "What is the moral quality of this original basis out of which character is made?"

The question is significant. The answer to it is an important element in the determination of educational procedure. If original nature is morally good, we have a foundation on which to build. If it is morally bad, our

procedure will be quite different. If human nature is neutral in its moral quality, the educational program will be of still another type.

The question is one upon which there has been considerable difference of opinion. In the history of Christian thought we find the conception of human nature as morally bad, and also the idea that it is morally good. While most Christian denominations still retain in their creeds the doctrine of the depravity of human nature, the meaning of the term has been greatly modified. For, whereas the old Calvinistic view was that human nature is utterly bad, the view now generally held is that, along with inherited tendencies to evil, there are in every normal child moral and spiritual capacities which render him capable of response to moral and spiritual appeal and which, under proper conditions and influences, may be awakened and developed. This change in viewpoint is seen in the changes which during recent years have been made by certain denominations in their rituals for the baptism of infants.

As a result of the changed conception of the moral quality of original nature there has come a new conception of the place of the child in the Church. Whereas formerly it was sometimes openly avowed and perhaps more often assumed that the child was outside the Church and had to be brought into it, the tendency now is to hold that the child is, from the moment of his birth, God's child, and belongs, therefore, to the Church which is God's family on earth.

Another result is seen in the widespread increase of interest in Christian education. Perhaps no Calvinist was ever quite consistent in applying the implications of his creed in the practical conduct of everyday life. It is not surprising, therefore, to discover that there have been many devout parents who, while honestly regarding themselves as Calvinists in belief, have nevertheless sought very earnestly to bring up their children from infancy as Christians. It is inconceivable, however, that a group of people holding the Calvinistic view of child nature should take such pains to develop and carry out a consistent program of Christian nurture and training as we might expect from a similar group who believe that their children possess moral and spiritual capacities which it is both their privilege and their bounden duty to cultivate and develop.

The changed point of view has also affected the life of the time in significant ways. In the day when human nature was regarded as entirely bad the logical outcome was to resort to exaggerated forms of self-denial. The extremes to which those striving after saintliness went were sometimes beyond belief. Hosts of people went off to live in isolation from "worldly" attractions. They denied themselves the joys of family life. They wore the coarsest and most uncomfortable of clothing. They permitted themselves the smallest amount of the simplest food that would keep the body alive. They slept in uncomfortable places.

But now ascetic tendencies are no longer popular. Churches do not advise their members "to mortify the

flesh." Instead, they provide gymnasiums and swimming pools and tennis courts. They establish summer camps and send their young people to them. Some provide classes in hygiene, in cooking, in millinery and dressmaking. Now they tell people that their bodies are temples of the Holy Ghost.

Unfortunately, in some quarters the reaction against the view that human nature is depraved has gone to what seems to be an unwholesome extreme. Building on the doctrine that the natural is good, there has developed a philosophy of life that considers repression of any natural desire a dangerous procedure. Restraints are disregarded; old sanctions are set at naught.

When we come to an examination of the particular tendencies we find no clear evidence that any one of them is always wholly good or invariably entirely bad. Take, for instance, such an elementary tendency as eating. Gluttony may rob my neighbor of the food he needs and certainly injures my health and working ability, but what virtue is there in self-starvation? The sex impulse has been at the root of an enormous amount of sin and suffering in the world: but has it not also inspired man to some of his highest achievements in labor, in art, in social sympathy and appreciation?

The significance of this point of view for the religious educator should be readily apparent. Psychology gives an assured basis for the assumption that human nature is such as to make moral and religious education possible; at the same time it throws upon the teacher the responsibility of seeing that the outside influences which

play upon life are such as will cause original tendencies to develop in desirable ways.

Individual Variation

Although it is true that by inheritance human beings come into the world with few ready-made responses, we should not assume that all children are born alike. There is evidence to show that there are real and observable differences in children at birth. Even though these differences at first are slight, they are highly important. A small difference early in life may make a great difference later. For instance, if a child is born with ever so slight a tendency to use the left hand rather than the right and is allowed perfect freedom to use the one he chooses, practice will soon magnify the tendency and the ability to use the left hand.

Just how great are these differences? Popular opinion is inclined to group individuals in contrasted pairs. We speak of people as cowardly or courageous, alert or phlegmatic, pugnacious or agreeable, erratic or steady, irresponsible or dependable, clever or dull. But scientific study indicates that the problem is by no means so simple. By comparing groups of individuals psychologists feel that they have discovered a law or principle which holds good in all cases of variation. As an illustration of the principle, examine the figures in Table No. 1 which show the distribution of height as found among twelve-year-old boys and girls.

TABLE 1.

VARIATION IN HEIGHT IN A GROUP OF TWELVE-YEAR-OLD BOYS AND GIRLS (Figures derived from data given by Baldwin, *Physical Growth and School Progress*, page 15.)

Height in Centimeters	Boys	Girls
128-131	3	1
132-135	7	5
136-139	12	17
140-143	26	34
144-147	30	27
148-151	18	21
152-155	11	18
156-159	5	14

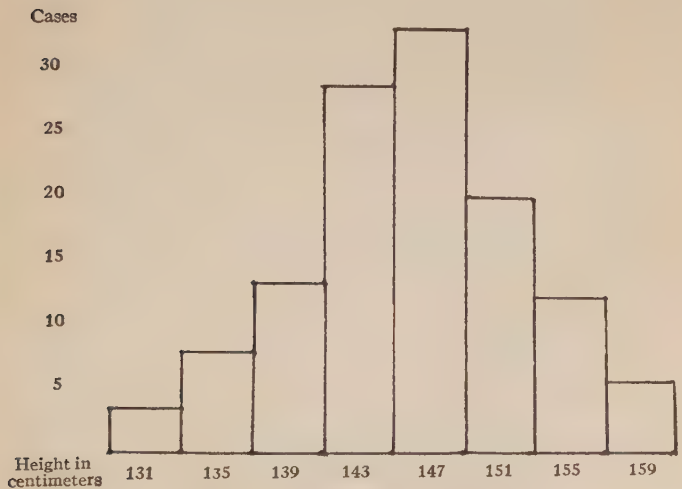

FIGURE 1. VARIATION IN HEIGHT

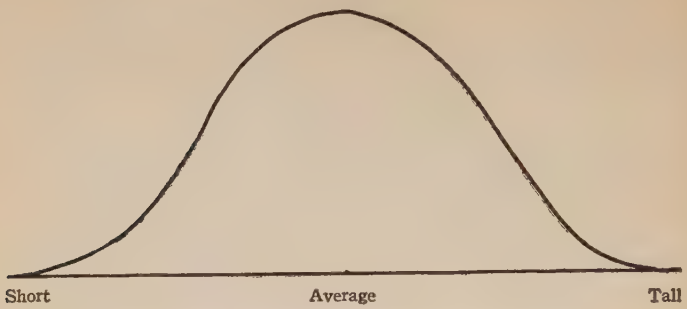

FIGURE 2. A NORMAL PROBABILITY CURVE

Notice that there are a few very short, a few very tall, and a piling up around the average. As we proceed from one end of the list to the other we find a gradually increasing number of cases up to the midpoint and then a decreasing number until we reach the other extreme. These are shown graphically in Figure No. 1. This conforms in a rough way to what statisticians call a "normal probability curve." If a very much larger number of cases were recorded, the general effect would be more like that in Figure No. 2.

In Table No. 2 there is given a list of scores made by pupils in a Biblical knowledge test. Again there is to be found the same general type of "normal probability curve." (Figure No. 3.) It is not exactly like the curve of Figure No. 2, but it exhibits the characteristic "bell-shaped" outline.

TABLE 2.

SCORES IN A BIBLICAL KNOWLEDGE TEST

Scores	Cases
1-9	7
10-19	45
20-29	55
30-39	68
40-49	29
50-59	9
60-69	2

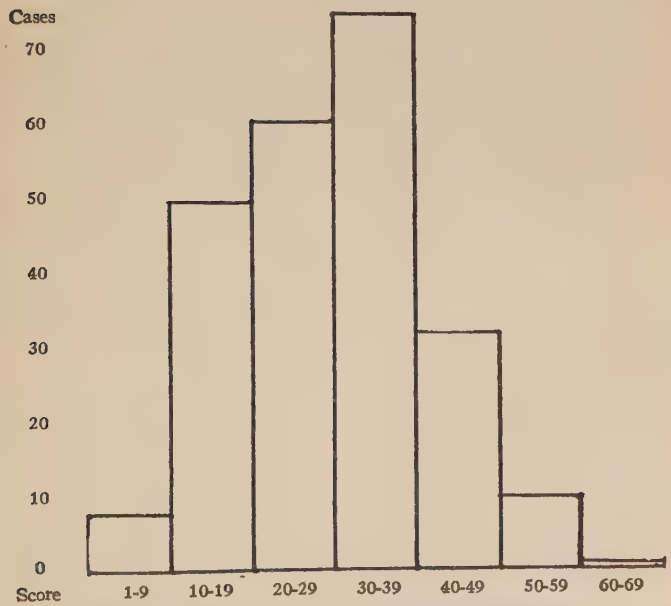

FIGURE 3. SCORES IN A BIBLICAL KNOWLEDGE TEST

Scientific investigation has not proceeded far enough yet to justify a conclusion as to whether or not human traits in general follow *strictly* the normal probability curve distributing themselves equally on each side of the midpoint of frequency, but at least it is manifestly incorrect to make simply two classes quite separated from each other and put everybody in one or the other. When any considerable number of cases is studied it is clear there are only a few at each extreme and that there are many in the middle.

The Source of Original Nature

Study of the problem of individual variation suggests the question, "How do such differences come to exist? Are there laws here also? Is it possible to predict the nature of the variation?"

An enormous amount of work has been done in the study of inheritance among both plants and animals. Carefully controlled experiments have been carried out. As a result it is becoming increasingly certain that there are laws controlling variation.

In the case of human beings the problem becomes especially difficult. Experimentation of course is out of the question. Moreover, the number of different factors to be inherited is large, and this complicates the problem. Nevertheless it is generally agreed that here as elsewhere we are in the realm of law and order. It seems fair to say that an individual inherits approximately one-half from parents, one-fourth from grandparents and one-fourth from more remote ancestors.

The amount of difference occasioned by sex or by racial inheritance is another question of interest and significance. The popular assumption is that the differences produced thereby are great. It is difficult to get data bearing on either of these questions, since environment plays so large a part in determining the characteristics of even a very young child. Many competent psychologists feel, however, that many of the differences between people of different races are due to environment. In the case of the sexes it is thought that the idea that a girl must have different interests and aptitudes from a boy has contributed to a different development of original traits and that a greater similarity between the sexes might have resulted if they had been handled differently. Certainly modern educational methods are demonstrating that girls possess capabilities which were long unrecognized.

The significance of these findings in regard to the nature and source of individual differences will be apparent. In the first place it is essential that teachers do not allow any idea of racial or sex handicaps to keep them from helping some of their pupils to achieve their maximum development.

Further, it is important that the needs of the individual be kept in mind. The really effective teacher is one who, while thoroughly conversant with the general problems of psychology, is able to phrase his aim in terms of specific results in the conduct of individual pupils.

For Further Study

1. What value can you see in including in such a study as this a discussion of original nature?

2. Two men were having a discussion on the question of inheritance of character traits. One insisted that character is largely a matter of heredity while the other contended that it is largely the product of training. If they appealed to you to say which was right, what answer would you make?

3. If a man and a woman were considering the adoption of a young child, what information should they seek regarding the child?

4. What arguments would you use to show that there is no justification for dividing people into two sharply separated groups in such matters as mental ability and moral character?

5. Show how varying conceptions of the moral quality of original nature have been significant in the thought and procedure of the church through the years.

6. Show how a scientific knowledge of original human nature calls for modifications in our educational procedure.

CHAPTER V

ENVIRONMENT AS AN EDUCATIONAL INFLUENCE

USUALLY when we are confronted with an educational perplexity we begin to study the individual himself for the explanation. Often we would make more progress if we looked for the root of the trouble in the world in which our pupil lives.

Two educators were discussing the relative importance of the study of the person and the study of the environment. One said: "I am convinced that at least fifty per cent of the explanation of our problems is to be found in environment." To this the other replied: "I would go farther; I would say that it gives us ninety per cent."

Probably there is little to be gained by reviving the old debate, "Which is more important, heredity or environment?" To set one over against the other is about like asking, "Which is more important for health, fresh air or good food?" The proper answer in each case is "both." But can there be any question as to the seriousness of the current neglect of environmental conditions as factors in the educational process?

THE FAMILY

Of all of the influences that operate in the making of personality none holds more in its keeping than does the family. We frequently speak and act as if the family

were no longer educationally very important. The exact opposite is the case. Try the experiment of teaching a child something that conflicts radically with the opinions and standards of his family and watch the quick rush of dissent and resentment. Much can be done to supplement the training given in the home, to modify its effects in the character of the pupils, even at times to counteract its influences, but all through life all of us carry the marks of home training. We never get fully away from it. One of the first questions regularly asked in the juvenile court is, "What kind of home does this child have?" Records show that a large proportion of the children who get into difficulty with the law come from homes where conditions are far from ideal. Broken families, unhappy families, families where both parents have to work and consequently neglect the children, families where the parents exhibit low moral standards —in such home situations it is almost impossible for boys and girls to develop satisfactorily.

There are several reasons for the power of the family influence. In the first place, it begins early. Some people think of education as commencing when the child goes to school. In reality it has been going on long before that. During the preceding years personality, especially in its deepest and most significant characteristics, has been in the making and the family has been the chief educational instrument. Indeed, in the first few months of life habits and attitudes are built that later are uprooted with difficulty. For this reason psy-

chologists are coming more and more to regard as important the quality of this early educational work.

A second explanation of the potency of the influence of the life of the family is found in the intimacy and duration of the relationship. School days may seem long, but the waking time spent by the child in the normal home is greater than that spent at school. Moreover, the members of the family circle usually come into more intimate relationships with each other than they do with those outside the home.

Still another explanation of the educational significance of the family is to be found in the emotional quality of the relationships. It is characteristic of human nature that our responses are profoundly influenced by our attitudes to those who make suggestions to us. This is evident to all who have had experience in the business world. Sales are made not solely on the basis of the quality of the goods. The personal relationship between the salesman and his customer is often a determining factor. The same principle works in the educational world. When a pupil says, "My father thinks ....," or "My mother says ....," the teacher may well recognize that the human relationship is to be considered as well as the plausibility of the argument.

One of the questions to which teachers may well give thought is the way in which the physical needs of the pupils are being cared for. The Church has long felt this to be a matter for its interest and concern, but now that we have come to understand better the relation-

ship between the physical condition of the individual and other aspects of his life there is added reason for attention to health. There can be no question but that a great deal of depression, irritability, impulsiveness, and bitterness could be removed from the world if humanity were properly sheltered and fed. When we remember that one flare-up of temper may have serious consequences in the initiation of a habit and that a gracious smile may turn the tide in quite another direction, how important become the physical conditions that produce those responses!

Sometimes when we little suspect it the diet of the pupil creates somewhat serious problems for the educator. A grade school teacher noticed that a certain pupil in her class did work on Friday mornings that was quite inferior to that of other days. After puzzling over the problem for some time it occurred to her to inquire regarding the Friday morning breakfast menu of the home. On learning that the dish regularly served on Friday morning was one for which many people yearn but which nevertheless is, to say the least, hard to digest, the explanation of the difficulty was readily apparent.

Educators have become so impressed with the importance of physical health that they have established in schools not only lunch rooms, but in some cases open-air classrooms and even bathing facilities. Just how far the Church should go in direct methods of dealing with this problem is not easily determined, but certainly the matter ought not to be ignored.

Moreover, the teacher is not justified in assuming that these problems are confined to any one social group. There is good evidence to show that the fact that people are financially able to provide for themselves and their children does not guarantee that the needs will be met. There may be generous expenditure for food and clothing but unwise selection. It is clear that there are large numbers of undernourished children in the social groups that are well above the economic average. Similarly there is evidence to indicate that great numbers of children in the country are in serious need of more fresh air. It is by no means merely a question of facilities. Understanding of the problems and of methods of dealing with them is also necessary.

That the physical conditions of the home create other quite different but equally serious problems for the teacher in the church school is abundantly clear.

For several Sundays ten-year-old Mary had failed to bring her notebook to class. When asked about it she replied indifferently that she did not know where it was, and that she suspected it must be lost. All other efforts having failed to deal with the difficulty, the teacher decided to visit Mary's mother to try to enlist her coöperation. Before the visit was ended the teacher saw her problem in a new light. Conditions in the home were such that there was no nook or corner that Mary could call her own. Younger brothers and sisters had ready access to her possessions. Evidently what was needed was a room of her own, or, if that were not pos-

sible, at least a box or drawer where possessions could be stored away without danger of molestation.

Psychologists are agreed that every individual should have opportunity to experience a sense of complete ownership. The contents of a boy's pocket are indeed a study. Commercially they are usually of slight value. To him they are almost "dear as the apple of his eye." When we deprive the child of the sense of ownership and control of what he considers his things, we are doing more than hurting his feelings; we are committing a sin against his personality. The home that does not provide opportunity for each member of the family to have possessions of his own cannot be regarded as educationally satisfactory.

Another peculiarly difficult and important problem of family life is to be found in the question of the relation of parental responsibility and authority on the one hand and, on the other, children's demands for and right to self-direction and development of personality.

There is abundant evidence that the problem is acute in many family circles. Again and again parents indicate their disapproval of the haste with which children undertake to manage their own affairs. At the same time we have to take into account the large number of boys and girls who run away from home because of dissatisfaction with home supervision and the still larger number who would go if they had the courage or a good chance.

While the fault is by no means all to be charged against the parents, it is clear that they do not always

preside in the family group according to the best principles of a good democracy. The teacher has a twofold problem, therefore. He will wish to help the parents appreciate the needs of their children and to develop a more democratic form of family life. At the same time he will be interested in preparing boys and girls to bear their share of responsibility in such a family circle.

Of all the problems of family life none is more important than that of regard for ethical standards and appreciation of spiritual values. Workers in the church school are occasionally reminded of the strength of this influence. Perhaps the teacher has spent long hours on the preparation of a lesson designed to develop an interest in foreign missions, and a pupil with an air of finality announces that "mother says people can give to foreign missions if they want to, but she can't see why the heathen don't pay their preachers the same as we do." Perhaps the lesson has been on world peace and ends in a disappointing anti-climax when some pupil quotes his father as saying that "the way to make other nations respect our rights is to keep as big an army and navy as we can." Of course there are times also when we find built into the lives of pupils those qualities of character that are a joy and delight, and they also bear witness to the significance of the home as an educational institution.

So many problems have been created by the home life that occasionally we hear of those who are beginning to question whether the home is worth saving. These ad-

vise taking all children away from the parents and handing them over to experts for their upbringing.

Others, while recognizing the difficulties involved, are so impressed with the value of family life that they insist on it for every child. They condemn the plan of placing orphans in large dormitories, insisting that conditions resembling, as nearly as may be possible, a normal home situation be provided for those whose own home life has been broken up. They emphasize the importance of helping keep the members of the family circle together and of conserving and enriching the life of the home.

While the church school has always been ready to insist upon the importance of a high type of family life it is only beginning to realize its opportunity and responsibility for coöperating with the home and helping it solve its problems. We now have included in our church school curricula discussions of the question of relationships between the members of the family circle. In some schools parent-teacher conferences are a regular part of the program, while visits to the home are quite generally recognized as a part of the teacher's program. In others the Sunday morning parents' class in which the problems of the home are discussed is an established institution. It is probable that in the future we shall see a much greater development along these lines.

The School

It is generally conceded that the public schools of modern times are powerful instruments for the shaping

of the thinking and acting of the people not merely in matters of detail, such as reading and writing, but in those larger and more intangible things that go to make up character and personality.

Unquestionably it would be well for teachers of religion to know more intimately the program of the public school so that church and school may work more harmoniously and efficiently for their common objective, the cultivation of the finest type of living. In many cases leaders in the church program would be surprised to learn the extent and the quality of the school's program for building character. Considered as a group, our school teachers are high-minded, devoted servants of society with interests and purposes that go far beyond pay checks and formal examinations. The frequency with which the subject of character education is discussed in both local and national gatherings of schoolteachers is remarkable. It is probably fair to say that the Church has quite inadequately appreciated its ally, the public school.

There are points, however, at which the public school program urgently needs revision in order that its character making value may be the highest and best possible. Here is a pupil who is learning to be deceitful as a result of an examination system which as yet is sufficiently crude that "correct answers" are graded higher than "honest opinions." Here is another who on the basis of his experiences is building up a philosophy that is summed up in the frank admission that, "you don't get punished for doing things but for being caught." Then

there is the whole problem of general classroom attitude and spirit and, perhaps more serious still, the question of the life in the dressing rooms and on the play ground. Many parents who have tried diligently to keep the language and thinking of their children on the highest possible levels have been greatly distressed by the effects of these parts of school life. The church should certainly be concerned with these problems. Perhaps it can do something to help the school-teachers and administrators who are grappling with them. Certainly it can set itself to the cultivation among the pupils of those standards of living that will be more effective than rules and supervisors in the accomplishment of desirable purposes.

Companionships

For generations we have been telling people to choose good companions, for they will inevitably grow like those with whom they associate. And yet we have probably only faintly realized the significance of companionship in character making. John knows that smoking is not good for a growing boy, but then "the fellows do it" and he wants to. His father knows that he really cannot afford a new automobile this year, but his neighbor has bought one and he wants to keep up. Old and young, rich and poor, all are influenced by the standards of their associates.

The situation is complicated by the fact that each one comes into contact with many groups and many different people. One person may belong to one or more

recreational groups. In addition, he is a member of a political party, of perhaps several fraternal orders, of some business or professional association. Varying groups have varying standards and diverse influences. All of these influence in greater or less degree the characters of those who come in touch with them.

Evidently the question of social relationships is one to which the church school should give considerably more attention than has been given in the past. It is not enough to caution people against evil companions. The teacher in the church school should know what kind of folks his pupils associate with, what social influences are brought to bear on them, what problems are being created. Sometimes indeed he may find it necessary to develop new social interests, to win a boy or girl or adult away from a less desirable to a more desirable social group.

Recreation

In recent years increasing recognition has been given to the contribution made to character development by leisure time activities. We used to think of play as relatively insignificant, something to be tolerated in the young and in some older folks who had never entirely shaken off the interests of childhood. Now we have come to recognize that play has a place in every period of life and that often more significant education results from play experiences than from the work of the classrooms.

It is important that, in turning attention to the value

of recreation, we do not lose sight of the fact that its educational results may be undesirable as well as desirable. Skill in cheating as well as a sense of fairness has been developed through participation in sports. Jealousy, selfishness, bitterness, as well as good sportsmanship and the ability to coöperate, may result.

Of course in many communities, the possibility of undesirable learning resulting from play life is reduced by supervision. The purpose in pointing out these possibilities at this point is to keep the teacher from assuming that because the pupils have plenty of opportunity for play, they are being greatly benefited. It is not enough to know how much the pupils play. The competent teacher must be interested in the condition under which free hours are spent, and the problems created by the play activities.

It is important to note also that in addition to the problems indicated above there must also be considered the question as to whether the right proportion of time is given to recreation. While there are still many, and this includes adults as well as children, who have not enough opportunity for recreation, or in the case of some have not enough recreational interest, there are also others who allow recreational interests to absorb too much of their time and crowd out other worth-while activities. This again applies to the more mature as well as to the younger members of society. The temptation comes alike to the child, the youth, and the adult to neglect school, or work, in order to have more time for marbles, baseball, or golf.

A further question is that regarding the recreational value of some leisure time activities. A game of tennis, or tag, or prisoner's base should send the individual back to work refreshed and ready to approach his problems with new vigor. Often, however, play time activities are so exhausting as to have those who participate in them less ready for work than they were before they began to play.

This criticism applies to commercialized recreation, such as the dance hall, the movies, the amusement park, and to such a leisure time activity as reading. While a good play or a good book may be recreational in the finest sense, the literature, plays, as well as other free time interests of a number of people of our day, are anything but recreational. Too often the recreation of the day leaves young people as well as old people physically depleted and emotionally overstimulated.

Moreover, it is important to remember that commercialized amusements of various kinds are as significant educationally as are those institutions whose purpose it is to develop character. The habits, tastes, and standards of many people of to-day are being molded by the hero or heroine of the novel or scenario. The idioms used in ordinary conversation tend to become those of the captions in the movie theater.

Nor are the problems all created by those who are trying to exploit the natural craving for rhythm and adventure and excitement for their own selfish ends. In one community a philanthropic organization raised money for the support of an orphanage by putting on a

festival the general value of which was estimated by thoughtful citizens to be harmful. Time and again we find that various supposedly beneficial community enterprises have undesirable educational results.

Some Major Social Tendencies

In addition to the problems associated with specific institutions there are those larger social movements that characterize society as a whole at any given time. Because they are so general and pervasive, their importance is often overlooked while their influences are subtle and far-reaching.

Consider as an example the place of science in the thought of to-day. We are living in a time when the world of nature is regarded as orderly and law abiding. When an eclipse of the sun or moon takes place we are not taken by surprise, for the astronomers tell us about it far in advance. Even storms do not find us wholly unprepared, for the weather bureau tells us with a considerable degree of accuracy several days in advance what is going to happen.

Contrast with this the thought of the past. Man lived in a world of fairies and demons. The unexpected was the order of the day. Disease came upon him more mysteriously than "a thief in the night." He knew nothing of bacteria and little about infection. In a sense in which it is difficult for us to understand he "never knew what a day would bring forth." Uncercertainty characterized his world.

Think of the effect of this changed way of viewing the

world on the problems of teaching religion. A small boy went to Sunday school and was told during the lesson period a story of a remarkable occurrence of years ago. His reaction to it was immediate and pronounced. He made it clear that he did not believe it to be true. "That couldn't be," was his brief and meaningful reply. The fact that it was recorded in the Bible made scant difference to him. A few generations ago that kind of response would probably not have been made. In the years that have passed the thought forms of society have changed. Children of to-day in a considerable part of the world, but by no means in all of it, are growing up in a society that considers nature to be orderly and law abiding, and the teacher who fails to take account of that is sure to encounter difficulties.

As another problem of this type think of the place of sex in the thought of to-day. It is of course difficult and usually dangerous to try to compare our own time with that of other ages, but there is somewhat general agreement that we speak of matters of sex now much more freely than was the case in the memory of many who are still living. Furthermore, we seem to be bombarded with sex stimulation not merely in the movies, on the stage, and through books and magazines, but in many other ways in a peculiarly intensive fashion. Our time is sometimes called "an erotic age." Here again is something to be reckoned with by the teacher of religion.

Every age is a pleasure-loving one. Nevertheless it is probably true that people of to-day are giving more time and thought to pleasure seeking than did those of some

other periods of the world's history. A major factor in the creation of this fashion is the increased leisure that comes with the better control over nature. Machines have been built that make it possible for one person to accomplish what had been in an earlier time the work of hundreds or even thousands. Food, clothing, shelter, transportation, are consequently obtained more quickly, and so, in spite of enormously increased demands, working hours have been greatly reduced. Pleasure seeking therefore has been built into the very warp and woof of our living in a way that did not characterize life of a century ago. With this the teacher must reckon.

During the period of the World War we heard much of war-time psychology. Clearly enough certain modes of thought swept the country in those days. The real nature and the extent of those waves are better known and understood now than they were then. Following the war we have had "post-war reactions." So it goes. Things come to be "the style." Then they become "out-of-date." In the meantime they shape our living economically, intellectually, socially, morally, spiritually. The teacher of religion should be alert to them.

Some of these life movements of our age as of any other age are wholesome and deserving of welcome; others are definitely bad. In nearly every case there is a tendency to go to extremes. Society is like a ship on a turbulent sea. It is struck by a great wave which turns it on its side. In the effort to right itself it regularly rolls too far in the other direction. The mariner by

various means endeavors to keep it on an even keel. The teacher's function in society is strikingly similar.

To a certain extent there is nothing to do with these waves but to abide them till they pass. Certainly for an ordinary individual or small group to expect to deal adequately with them is folly. But while no one can cope fully with the tendencies there is much that any one can do. At least he can avoid throwing the full weight of his influence in the aid of a movement that has already gone too far. Within limits he may helpfully and wisely serve as somewhat of a brake. Most of all he can so understand and allow for the tides of the day that he will not lose contact with his fellow citizens.

The Responsibility of the Church

In the complexity of the influences going into the making of the life of the day the Church finds its opportunity and responsibility. It must guide, create, repress, inspire, and steady. The task is important and attractive.

First of all, the question should be asked of the Church, as it has been asked of other social institutions, "Is it possible that this institution is in some respects creating problems instead of solving them, making things worse instead of better?"

To those who are inclined to regard this question as unnecessary it may be well to point out that the criticism is occasionally made that the Church is responsible for the development of undesirable character traits. A prominent educator, a man interested in religion and

all that the Church stands for, once said that he thought it probable that children learned more harm than good at Sunday school. In support of his position he cited cases of boys and girls who had developed habits of irreverence and inattentiveness during prayer and the singing of hymns, who had learned to abuse the property of the Church, who had become jealous of others as a result of participating in various Sunday school contests.

Probably few of us would join in a wholesale condemnation of the Sunday school, but we must admit that there is something of truth in this criticism. We have all known cases where something quite different from the thing which the teachers professed to teach was learned.

Nor do we find it hard to understand how this has happened. Our study of the learning process helps us to realize that it is possible for the total church school situation to develop undesirable habits and attitudes at the same time that the teaching is definitely intended to result in the development of quite different ones.

The first task of the church school, then, is to examine its own total program in order to see if it is all of such a nature as to secure good results. Nothing should be overlooked. The building, its equipment, its upkeep, textbooks, other educational materials, the school program and spirit, the attitudes and outlook of the teachers—all these must be in harmony with the best standards.

Having scrutinized its own program carefully, the

church school may then turn its attention to these other environmental factors. Three methods of procedure are open. In the first place, it is possible to change the environment so that it may be better adapted to the needs of the pupil. This is usually a difficult undertaking, but it can be done and occasionally is the only way to solve a problem. Sometimes we find it necessary to work with other agencies in taking a child away from his home, in finding a new job for a young person, or in having certain places of amusement closed up.

A second method is that of supplementing the environment of the pupils by giving them the kind of experience which the home or other institution should provide but does not. A teacher was able to do many things to make life more normal and wholesome for an adolescent girl who lived with her father in an apartment hotel. The girl had many lovely things in her life which wealth can procure, but had never known such a simple pleasure as planning a surprise dish for her father's supper.

But try as we may to make the environment more satisfactory, it will never be possible to provide an ideal situation for our pupils. There will always be something we wish we might change but know we cannot.

One of the important tasks of the church school, then, is that of helping the pupils adjust themselves to their environments. We may do this by developing discrimination that will enable them to appraise wisely the conflicting attractions in the world in which they live and deliberately to seek the higher values. Nor will this be enough. It will be necessary also to develop

strength of purpose, the ability to follow one's own best judgment even when there is a strong appeal in another direction.

For Further Study

1. What would be your estimate of a teacher who said that she regarded herself as responsible only for one hour's work on Sunday morning and intended to pay no attention to the superintendent's suggestion regarding through-the-week contacts with the pupils?

2. What advantages do you see in the plan of having a parents' class on Sunday morning or at some other time each week for the study of home problems?

3. Mention some things which your church school is doing now towards: (*a*) becoming acquainted with the problems of the home, (*b*) contributing to the solution of these problems. Suggest some ways in which you would like to see its present policy changed.

4. What evidences have you of the wholesome effect of the public schools of your community upon the boys and girls. Mention some points at which you think the influence of the schools might be improved.

5. A woman's club in one of our large cities recently made a survey of the moving picture theaters in that city. Each theater was visited for seven consecutive Friday or Saturday nights, when children and young people were in attendance. Reports were made on the pictures shown as well as on conditions in the theater and on the conduct of the boys and girls. What is your estimate of the value of such a survey? Has anything similar been done in your community? Would you favor putting such a plan into practice? Give reasons for your answer.

6. If the criticism were made about your school that it was doing harm as well as good, would you regard such criticism as fair? Are you in a position to say whether or not it is a fair statement to make regarding your school?

7. Tell what your school is doing to help the pupils adjust

themselves to their environments, mentioning specific items, such as a sermon which seemed particularly applicable to the problems of adults, a lesson, a worship period, or some special feature prepared for children or young people.

8. Make a list of questions which a teacher in the church school should ask regarding the environment of his pupils.

CHAPTER VI

PHYSICAL GROWTH AND ITS MEANING

CHILDREN grow. As they grow they change, in interests, in abilities, in needs. The educational program that does not make proper allowance for the changes that come with increasing maturity is certain to encounter serious difficulties. One of the most important advances in religious education within the past generation has been the recognition of the significance of growth and the need for gradation in materials, in methods, in organization to meet changes due to growth.

GROWTH IN HEIGHT AND WEIGHT

That children grow in height, that this growth ceases somewhere in the neighborhood of twenty years of age, that some grow taller than others; that growth varies from year to year are all matters of common knowledge. However, the facts in the case will bear further study

TABLE 3

AVERAGE HEIGHT OF A GROUP OF AMERICAN BOYS AND GIRLS

Average Age	Boys			Girls		
	Height in inches	Annual increase in inches	Per cent of annual increase	Height in inches	Annual increase in inches	Per cent of annual increase
5½	41.7	...	...	41.3	...	...
6½	43.9	2.2	5.3	43.3	2.0	4.8
7½	46.0	2.1	4.8	45.7	2.4	5.5
8½	48.8	2.8	6.1	47.7	2.0	4.4
9½	50.0	1.2	2.5	49.7	2.0	4.2
10½	51.9	1.9	3.8	51.7	2.0	4.0
11½	53.6	1.7	3.3	53.8	2.1	4.1
12½	55.4	1.8	3.4	56.1	2.3	4.3
13½	57.5	2.1	3.8	58.5	2.4	4.3
14½	60.0	2.5	4.3	60.4	1.9	3.2
15½	62.9	2.9	4.8	61.6	1.2	2.0
16½	64.9	2.0	3.2	62.2	.6	1.0
17½	66.5	1.6	2.5	62.7	.5	.8

Baldwin: *Physical Growth and School Progress*, page 150

In Table No. 3 we have the average height of a group of boys and girls of ages five and one-half to eighteen and one-half. Figure No. 4 is a graphic presentation of the same measurements.

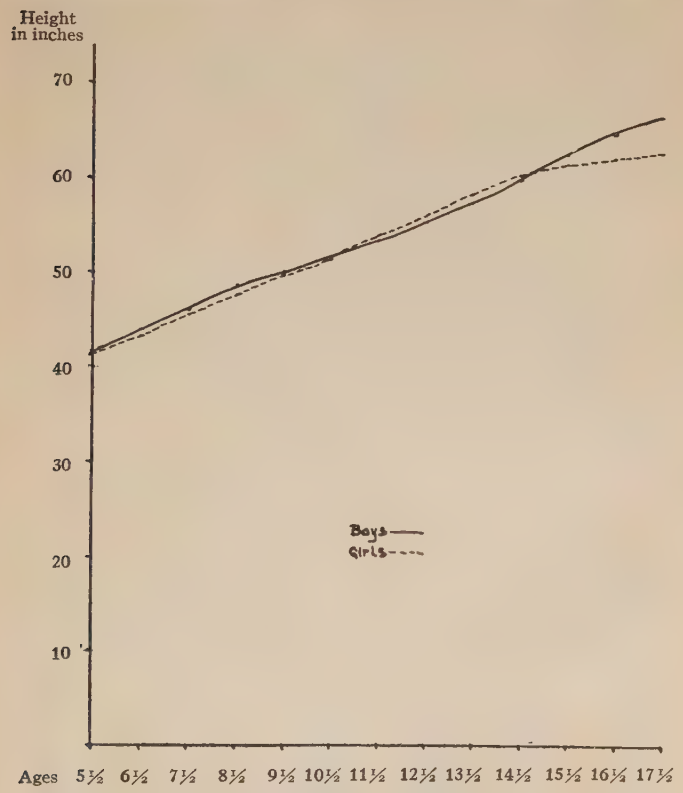

FIGURE 4. AVERAGE HEIGHT OF A GROUP OF AMERICAN BOYS AND GIRLS. (See Table 3)

An inspection of the table and the figures reveals readily the fact that there is rapid increase in growth in early adolescence (ages 12-14). This comes as no surprise, for most people have noticed it without the aid of exact measurement.

What is equally important but is less frequently observed is that there is a period of specially rapid growth in the Primary period (ages 6-8). Indeed, if the annual gain be considered as a percentage of the total height or weight, it will be seen that the *rate* of growth is even greater than in adolescence.

It is important that we notice that, while in some years there is more growth than in others, there is no year in which a considerable increase does not take place. This holds for height and for weight for boys and for girls. Indeed, the periods of more and less rapid growth shade into each other so that it is difficult to say where the one begins and the other ends.

TABLE 4

AVERAGE WEIGHT OF A GROUP OF AMERICAN BOYS AND GIRLS

Average Age	Boys			Girls		
	Average weight in pounds	Annual increase in pounds	Per cent of annual increase	Average weight in pounds	Annual increase in pounds	Per cent of annual increase
6½	45.2	....	....	43.4	....	....
7½	49.5	4.3	9.5	47.7	4.3	9.9
8½	54.5	5.0	10.1	52.5	4.8	10.0
9½	59.6	5.1	9.3	57.4	4.9	9.3
10½	65.4	5.8	9.7	62.9	5.5	9.6
11½	70.7	5.3	8.1	69.5	6.6	10.5
12½	76.9	6.2	8.7	78.7	9.2	13.2
13½	84.8	7.9	10.3	88.7	10.0	12.7
14½	95.2	10.4	12.3	98.3	9.6	11.9
15½	107.4	12.2	12.8	106.7	8.4	8.5
16½	121.0	13.6	12.7	112.3	5.6	5.2

Baldwin: *Physical Growth and School Progress*, page 150.

In Table No. 4 and Figure No. 5 we have the results of measurements of weight for a group of boys and girls.

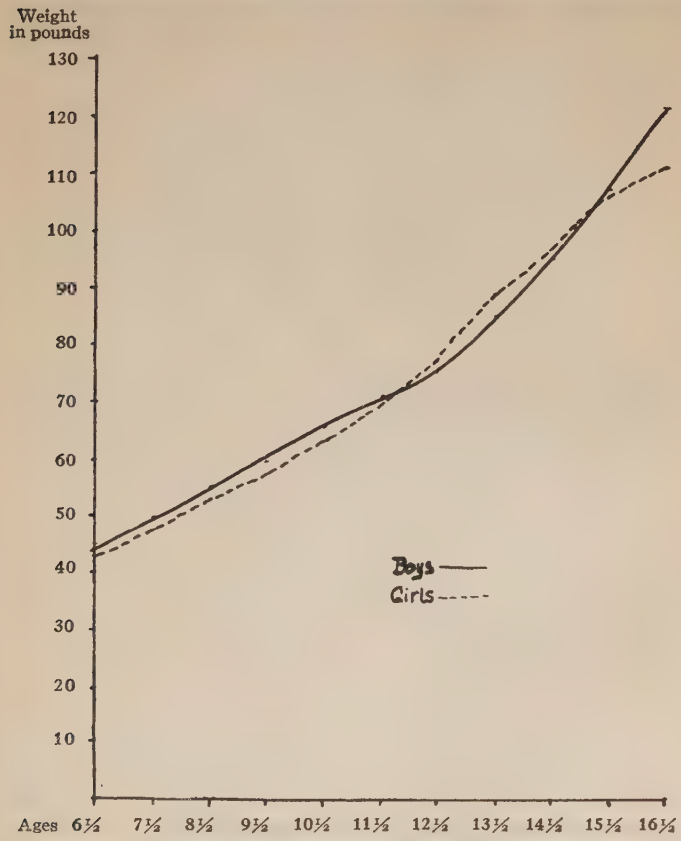

FIGURE 5. AVERAGE WEIGHT OF A GROUP OF AMERICAN BOYS AND GIRLS. (See Table 4)

Here again we have evidence that growth is somewhat irregular, some years showing considerably more growth than others, but each year yielding some increase. The times of most rapid increase are to be found in the Primary and the Intermediate periods.

A comparison of the heights and weights of boys with those of girls is interesting. It will be noticed that in each case we have the same general rhythmical growth lines, but in the case of girls the waves of increase come earlier. At the time of early adolescence girls are actually taller and heavier than boys of equal age.

Changes in the Bones

With increasing age interesting and important changes take place in the bones. At birth the bones of a child are only partially formed. Some have not yet appeared. Others are largely in the nature of cartilage, or gristle. All are comparatively soft and pliable. As the years pass the bones ossify. In old age they become so hard and brittle that breaks take place with but slight provocation. Children can roll and tumble with little danger of broken bones. Adults need to exercise much more caution.

The Respiratory System

Interesting changes take place in lung capacity as boys and girls develop.* The amount of air that can be

*Tables are given in Baldwin, *Physical Growth and School Progress*, pages 110-117, and in Inglis, *Principles of Secondary Education*, page 15.

expelled after the taking of a deep breath is measured by means of a spirometer. Here again there appears the phenomenon of wavy or rhythmical growth. For boys the most rapid increases take place about age seven and about age sixteen. For girls the peaks of increase come a little earlier. It is significant that at no age do girls exceed boys in this particular.

The Circulatory System

Important changes take place in the development of the heart and the arteries. At birth the relation of cross sections of the heart and the arteries is 25:20. In early adolescence it is 140:50. In adult life it is 290:61. This means that the size of the heart increases much more rapidly than the size of the arteries. As a result there is an increase in blood pressure and a decrease in pulse rate. Increased blood pressure gives an increased feeling of power and vitality.

The Glandular System

One of the most interesting subjects of study of recent years has had to do with the development and functioning of the various glands of the human body. While the study is still in its infancy we have already a few facts of value.

The glands of the body are of two kinds, duct and ductless. The former have outlets through which the secretions are delivered to the places where they are to be used. The ductless or endocrine glands pour their secretions directly into the blood stream. Among the

duct glands there are the glands of the mouth and stomach that produce juices needed for digestion, the kidneys, the sweat glands, the tear glands. Examples of the ductless glands are the thyroid, the suprarenals, the pituitary, the pineal. A few glands are both duct and ductless. Among these are the liver and the sex glands.

The thyroid gland, which is located in the neck near the larynx and windpipe, is of great importance to the health and vitality of the individual. Enlargement of this gland results in goiter. If the goiter grows outward, it may be readily visible. If it grows inward its presence can be definitely ascertained only by expert examination.

Improper functioning of the thyroid may be either in the direction of oversecretion or undersecretion. In the former case the surplus of the extract supplied may cause serious upset of the nervous system and the heart action. On the other hand, marked deficiency of secretion seems to result in lowered vitality, decreased rate of growth, delayed maturity.

The suprarenals receive their name from their location on the kidneys. They secrete a very powerful chemical, adrenin. Failure of the glands produces a serious decrease in bodily vitality. Excitement due to danger or other crisis results in a release of additional amounts of adrenin and consequent increase in vitality. This permits us to do in an emergency what we could not possibly do under normal conditions.

The pituitary and pineal glands are located near the

brain and form a complicated system of controls of growth and vitality. Irregularities sometimes produce overgrowth and sometimes lack of growth. There may also be interference with mental development.

As was mentioned above, the sex glands are both duct and ductless. As duct glands they function in reproduction. As ductless glands they produce secretions which result in what are called the secondary sex characteristics, those readily observable differences between mature males and females.

Educational Problems

A knowledge of the facts regarding the nature of physical growth is of great value to the educator, for in the changes that take place in the body we have the explanation of many of our most difficult and serious educational problems. Often this knowledge suggests wise program making; and when the conditions are such that we can do nothing but endure them, it is usually possible to do so with more patience and sympathy.

An example of the help that even a fragmentary knowledge gives may be found in the case of the ductless glands just discussed. As yet even the most expert of our scientists understand the subject very imperfectly, and physicians pronounce the use of any kind of remedy for abnormal conditions as either useless or dangerous if not under the guidance of expert help. Still an understanding of even a few facts assists us in being patient and cautious. There are many pupils whose irritability or restlessness or apathy or difficulty in learning is due to

conditions only partly if at all under their control. On the other hand, care should be taken to avoid allowing a real or supposed abnormal condition to be an excuse for quite unjustifiable behavior.

As another example consider the difficulties created by the normal desire of a growing body for exercise. A mother of two young children complained that the hour after church school was the most trying time in the whole week for her. She said that invariably the children were more irritable and unruly at that time than any other. A simple explanation of their condition was revealed by a study of the situation. The children were dressed on Sunday morning in clothes which imposed a restraint on them. The program of the church school which they attended and the methods used imposed further restraints. There was scant provision for activity and frequent exhortation that, "each little person sit up straight and tall and listen." Thus the whole experience contributed to the creation of problems for the teacher, the mother, and, most serious of all, for the children who did not want to be a bother, but who had to find some outlet for all the energy which had been bottled up so long.

The problem is found elsewhere than in early childhood. Here is a youth who has recently been growing rapidly. He is rough and boisterous. He has no patience with any kind of game or work that involves accuracy in small details. He enjoys the rougher kinds of play, but even there he seems to tire quickly. He goes at one activity with great vigor and soon drops it to do

something else. Altogether to those who do not understand him he is a perplexity and an annoyance.

But to those who understand the normal course of physical development the case is quite simple. Newly developed muscles crave exercise; but because growth has been rapid and is still in progress, there is not the reserve that there will be later, and fatigue comes soon. If he is in the period of adolescence, increased blood pressure adds to the zest and vigor and helps drive to tasks requiring muscle and daring. Increased lung capacity makes it normal for him to "holler." Altogether the physical conditions are such as to make roughness and boisterousness quite to be expected.

Here is a girl in the early teens who manifests an exasperating amount of awkwardness. What are we to do about it? Clearly there is to be found in physical conditions an explanation of the tendency. Rapid and irregular growth has upset the coördination of muscles so that the girl in attempting to use her hands and feet is in much the same situation as that of a mechanic trying to work with tools that are not his own. The carpenter who is obliged to use a hammer of slightly different weight or balance from that to which he has become accustomed or the baseball player who attempts to use a bat of a different type to his favorite is decidedly at a disadvantage. Similarly the girl who reaches out for a dish with an arm that is noticeably longer than it was a short time before simply cannot control her movements with as much accuracy as formerly.

Apparent laziness is often an annoying characteristic

of periods of rapid growth. Sometimes it is shown in general indolence. In other cases there is evidence of keen interest in activities of various kinds, but fatigue seems to come remarkably soon. Here again knowledge of the characteristics of physical growth throws light on the problem. Of course newly developed muscles crave and need exercise, but as yet there is lack of reserve energy. What seems to be fickleness is usually nature's own way of limiting output of energy to supply of power. In more extreme cases the demands on the system for energy for tissue building may leave little, if any, power for activity and what may seem to be inexcusable apathy results. It is necessary to avoid the development of a permanent habit of quitting the task when it is half done, but in the meantime it is well to heed the warnings. Serious and even permanent injury may be done by overexertion at this time.

Sometimes sensitive ears of adults are annoyed by yelling and loud whistling on the part of adolescents. Of course ear-splitting noises are not enjoyable to parents and neighbors. But what is the result of severe restriction on vocal exercise? As mentioned above, there is a rapid increase in lung capacity in adolescence, especially among boys. Now an increased respiratory area means that an adequate supply of oxygen may be secured with a less vigorous use of the lungs. There is real danger, therefore, that the adolescent will harbor considerable amounts of unused lung tissue with resultant danger of disease. Vigorous physical exercise makes deep breathing necessary, but whistling and yelling also

have that effect. While it is necessary that the comfort and convenience of others be considered, there is also good reason for a policy of providing adequate opportunity under suitable conditions for abundant lung exercise.

It is highly important that nutritional needs be cared for adequately. We hear much advice against overeating, and some people undoubtedly need it. However, careful investigation of the physical conditions of school children shows an alarming amount of undernourishment, and this is by no means confined to the classes low in the economic scale. Large numbers of children and adults are quite inadequately nourished either from an insufficient amount of food or from lack of attention to the nutritive values of what is eaten. In times of rapid growth the problem is particularly acute, for the system has to absorb food for body building as well as for activity. A father was concerned about the eating habits of the eldest member of his family, a boy of fourteen. Finally he consulted the family physician, who reassured him by telling him that it is quite normal for boys of that age to eat heavily.

Problems of physical development and welfare are important for their own sake and also for their bearing on mental and moral life. Adults as well as children who are well fed are more likely to be social in their behavior than those who are hungry. A small boy came home from school threatening various kinds of reprisal on his schoolmate, who had wronged him. His mother promptly served him his lunch and urged him to begin

to eat. Apparently this had happened before, and the boy had been enough of a psychologist to observe the result, for he answered with heat: "I don't want to eat, for if I do I won't be mad any more."

There is abundant reason to believe that proper amounts of suitable food, adequate exercise and rest, suitable clothing, proper cleanliness, abundant fresh air, a due amount of sunlight would accomplish unbelieveable results in the development of good dispositions.

A knowledge of the nature of physical development throws light on the problem of suitable grouping of pupils for educational purposes. Even though pupils are of about the same chronological age, they will not be happy nor do their best work if they are not of approximately equal physical development. Recall the fact that in early adolescence girls are taller and heavier than boys of the same age. Naturally the girls feel themselves to be quite superior to the boys and treat them accordingly. At the same time the boys feel that the girls assume in quite unwarranted fashion the ways of grown-ups. Perhaps we have here the explanation of some of the difficulty that has often been experienced when Intermediate boys and girls are grouped together.

Much has been accomplished but more remains to be done in the adaptation of our educational programs to the various physical capacities and needs of youth and adult life. Education to-day includes a larger amount of physical activity for boys and girls than it did some years ago. That seems clearly to be good. It may be that we should go much farther yet in this respect.

Possibly, however, in some cases, we have overemphasized the need for physical activity and have neglected "intellectual" interests. Further careful consideration of these problems by educators is highly desirable.

For Further Study

1. Name several interesting things that you have found out about the physical growth of children and show why it is important for students of religious education to know about them.
2. Recall some cases that have come under your own observation where boys or girls have been dealt with harshly because of behavior that was probably due to physical conditions and for which they were slightly if at all to be blamed.
3. Of all the facts brought out in this chapter, which ones do you consider to be the least recognized and understood by people of your acquaintanceship?
4. In the light of what you know regarding physical differences between boys and girls what differences would you suggest as desirable in the educational programs for them?
5. Basing your opinions on well-established facts, what physical differences do you find between young children and adolescents? Between adolescents and adults?

CHAPTER VII

THE DEVELOPMENT OF INTELLIGENCE

One Sunday morning in the course of the lesson period the teacher of an adult class in a church school remarked that it takes brains to be a Christian. The comment stirred up a heated debate which showed marked resentment. Some members of the class understood the teacher to mean that college graduates, of which he was one, were superior religiously to those who were not.

Standing by itself the statement may readily be challenged. There is indeed no lack of evidence that there are hosts of people of modest intellectual ability and scant school training whose lives manifest in striking fashion the spirit of Jesus. On the contrary, we have an abundance of cases of those with high educational achievement who are far from New Testament standards of living.

Nevertheless it is clear that there is something to be said on the other side. We recognize the advice "do unto others as you would have them do unto you" as embodying the very essence of Christianity. But how are we to know what we want done to us, what will really be good for us, what will in the long run give our neighbors the kind of joy that we ourselves like to have? To forecast with any degree of accuracy the outcome of conduct we must summon all of our intellectual resources.

Consider the question of the Christian solution of some of our pressing national problems to-day. What should be our procedure in dealing with the organizations and the agreements now being developed for the maintenance of world peace? The objective is readily approved, but what of the means? The difficulties that most of us encounter in determining how we can help realize the objective throw in high relief the necessity of *knowing*—a necessity which even the advice of specialists can scarcely obviate.

The problem of restriction of immigration is by no means fully and finally settled. If the right and wrong procedures were already distinctly labeled, our task would be simple, but that is by no means the case. The general principle of the Golden Rule of course applies here as elsewhere, but just what would we want done for us if we were in the position of the prospective immigrant and could foresee clearly the full import of the action? In the past we have sometimes blundered seriously when we were quite sure that we were right. It does take insight and knowledge to make good decisions even seventy-five per cent of the time.

In the field of personal problems the situation is quite the same. Conscious and deliberate choice of the worse is comparatively rare. Usually when we regret a decision and an act we blame ourselves for not having been more alert or for not having taken adequate pains in the discovery of the facts.

As teachers we need to know as much as possible regarding the nature of intelligence, its development,

improvement, and use. We need to know the limitations as well as the possibilities. Only then shall we be able to deal wisely with our pupils.

The Relation of Capacity and Attainment

A basic problem is that of the relation of inherited mental capacity and educational achievement. We need to know the extent to which mentality is predetermined and the degree to which it is subject to educational control.

That there is a difference between ability and attainment is easily observable and quite commonly recognized. If a teacher were to ask two fourteen-year-old pupils selected at random from an American public school the date of birth of Catherine the Great of Russia and the one answered correctly while the other did not, we would be interested in the explanation of the difference, but we would not be inclined immediately to conclude that the one who did not know this item was stupid and lacked promise of educational advancement. But if one of the two pupils was unable to give the name of the present President of the United States, or the name of the town in which he lived, or when told to point to his nose pointed to his ear, we would begin to wonder if there were not something wrong with him.

Some years ago two French psychologists, Binet and Simon, worked out a scheme for the measurement of original mental ability as over against the results of education. They developed what has become known as the Binet-Simon tests. Since the completion of these

tests many others have been built on the work of these pioneers until to-day "intelligence testing" has been extensively developed and widely used.

We are by no means at the end of the road in this matter, but some really useful work has been done. While it is recognized by all of the outstanding scholars in this field that our present methods do not separate entirely between ability and learning, already instruments of measurement have been perfected that are facilitating educational work. Although every test devised is of such a nature that only a pupil who has been educated to some degree can score on it, some of the tests reduce this learned element to such a small proportion of the whole that they seem to be of real value.

These measurements of mentality serve two useful purposes. They enable us to explore in a rough way the field of original mental ability, and they permit us to diagnose the cases of those to be educated or to be placed vocationally and so save many mistakes and much waste.

Differences in Mental Ability

While, as has already been said, our methods of measurement are still somewhat crude and unsatisfactory, it is now quite clear that there is such a thing as original mental capacity in which ancestry is an important determinant. In other words, some are born to be brilliant and others are born to be dull. Even with those whose mental inheritance is poor much can

be done, but progress beyond a certain point is exceedingly difficult. In the case of those who are born bright we should not assume that education is unnecessary or that it is impossible for them to turn out badly, but we have assurance that educational attainment is genuinely possible and that generous investment should bring rich rewards.

It ought not to be assumed, however, that there are just two classes, the bright and the dull. Scientific investigation shows quite the opposite situation. When the scores of a large number of people are recorded we get results that resemble somewhat the "normal probability curve." (See Figure No. 2, on page 58.)

Failure to recognize these native differences in mental ability has wrought much harm in educational work. Often we have been altogether too severe on those who had difficulty in school work. We have blamed them for lack of industry when the real trouble was quite beyond their control. Sometimes we have expected too little from those in the upper ranges of mentality. Lack of challenging activities in school and elsewhere has established bad habits. Pupils have become dilatory and careless and have failed to learn the importance of hard and persistent labor. Again we frequently have steered young people into vocations for which by native ability they were unfitted and in which they could never be more than mediocre at best.

A special work of caution may be necessary lest there be a temptation to place too much reliance on the results of mental tests. It ought always to be kept in mind that

we are endeavoring to measure something that is decidedly indefinite and elusive and that our measuring instruments are as yet distressingly crude. In the hands of competent and cautious psychologists these tests are of value if interpreted conservatively with due regard to their inadequacies. In the hands of unskilled examiners they are not merely worthless but really dangerous.

Moreover, it is important that we recognize the futility of trying to divide life up into various compartments, and of considering the mental life as a thing apart. While such a discussion as the present is necessary if we are to solve some of the problems arising in part out of differences in native intelligence, we must remember that in every instance there are other factors to be reckoned with. Mental endowment, emotional attitudes, native and developed interests, and environmental factors such as the stimulus of admiration of associates or unusual opportunities for self-expression, all work together to determine the personality of the individual. It would be unfortunate if in our study of these various factors which condition character we should forget that personality is unified.

Distinguishable Mental Functions

So far we have spoken as if mental ability were single in nature. Actually it seems to be a blanket term that covers a collection of things done by the person, or, as psychologists call them, "mental functions." Among them may be listed reasoning or thinking, memory,

imagination. Because it is the task of the religious educator to stimulate these various mental functions in such a way that desirable learnings may take place, a brief discussion of them is included here. Again it is important to note that none of these exists in isolation.

The Growth of Reasoning Ability

The date at which ability to think appears in the child and the rate at which that ability develops are of interest and importance to educators. Put in another way, we might say that we need to know how much reasoning ability our pupil may be expected to have at any given time in his life history. To attempt to build an educational program without this information is almost certain to be disastrous.

While many people hold that ability to think does not appear until adolescence, there is very good reason to believe that they are mistaken at this point. Children of even three or four show an ability to think that often astonishes their elders. "Why did you make such a fuss when Mrs. Jacobs was here?" a mother asks her small daughter. The little girl replies with all the engaging frankness of childhood: "Why, I had to, Mother; you were talking so hard it was the only way I could get you to pay attention to me." Clearly in this case the conduct was thought out. Here is a question from a four-year-old who had recently been told something of the nature of the sun and the stars. "Mother, if the sun is on fire, where do the ashes go?" A six-year-old girl had been told that God made the earth. She asked,

"Well, if he made the earth, what did he stand on while he made it?" As a matter of fact children of kindergarten age, if given any reasonable opportunity, are continually asking questions that perplex their elders and that show thinking ability to be already in process of development.

Mental tests indicate clearly that ability to think rises early in childhood and develops quite rapidly in the early years. While again we must remember that it is not yet possible to plot a curve to show mental development with anything like the definiteness with which we can picture physical growth, it seems probable that when we have accurate measures the picture will be somewhat like that in Figure No. 6 and certainly not like that in Figure No. 7

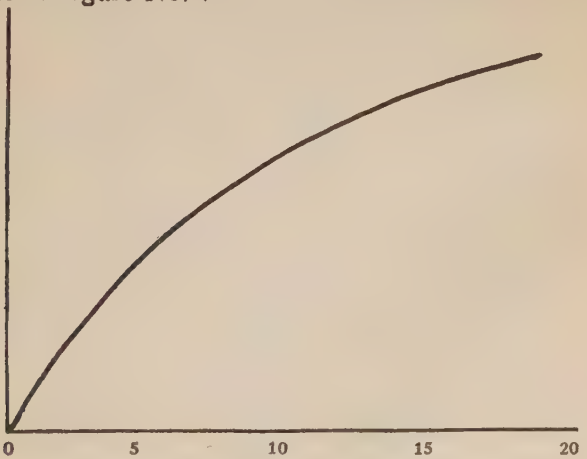

FIGURE 6. POSSIBLE NATURE OF GROWTH IN MENTAL ABILITY

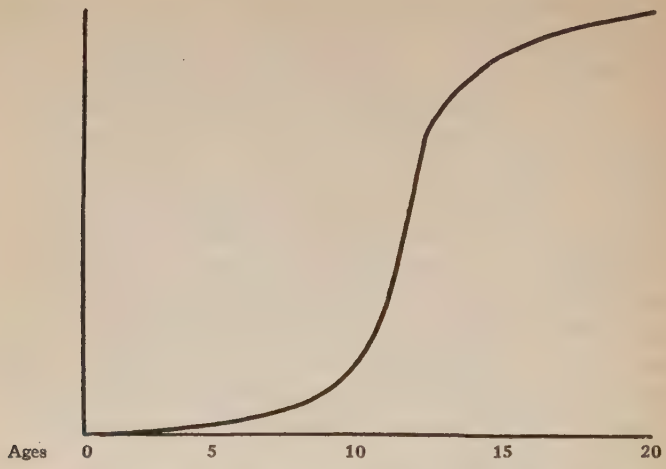

FIGURE 7. A POPULAR, BUT INCORRECT, CONCEPTION OF GROWTH IN MENTAL ABILITY

It has been rather generally conceded, by psychologists as well as by others, that reasoning ability as such reaches maturity somewhere in the middle teens and that growth in capacity inevitably comes to an end there in much the same way as increase in height ceases at this time. More recent investigations give reason for serious doubt at this point. The indications now are that increase continues longer than we had supposed.

At still another point psychologists seem likely to revise somewhat their conclusions of a few years ago. There now appears to be reason to believe that what is called native mental capacity does not develop quite

irresistibly and of itself, but, like physical growth, is dependent on favorable circumstances. Nevertheless this is not to say that environment is wholly responsible any more than we would be justified in concluding that food and other environmental factors are the only things that enter into the determination of stature, complexion, strength, and sense discrimination.

The question arises, "How does it come that the child who is such an unending source of difficult questions grows up into a boy or girl who is quite satisfied to take what the teacher says as correct and with whom the college professor has to labor so hard to stimulate thinking?" May it not be that this apparent loss in ability and impulse to question has come not naturally but because of our bad educational method? Again and again it happens that a child who has asked a question or two is told with heat not to ask so many questions or is told that he could not understand the answer if it were given him. By such methods we often systematically rebuff the child's tendency to question. Is it surprising then that it falls into disuse and atrophies? A small boy and his mother were on a shopping expedition which brought the boy in contact with many new and interesting objects. So the questions poured forth until the tired mother exclaimed, "Sonny, please do not ask me any more who's, what's, or why's until we get home." Under the circumstances perhaps the mother was justified. But the difficulty is that adults are so absorbed with their own affairs that the occasions when it is convenient to listen to a child's questions and dis-

cuss his problems are, in most households, lamentably few. So thinking is discouraged and habits of thought are not developed.

The Effect of Maturity

Of course it is true that children, adolescents, and adults do not always think about the same things. One reason for this is that their interests and needs are different. The little child finds himself in a new and strange world. His thinking, therefore, concerns itself largely with the discovery of the meaning and relations of all the new objects with which he comes in contact. He finds that his toy dog is stuffed with sawdust, and he is curious to know regarding the kind of stuffing that is inside of himself. He has heard of a being called God, and he is eager to find out where he lives, what he looks like, what his mother and father are like. About most of these things the adult no longer thinks. He knows the answer to the child's questions or at least he knows an answer which satisfies him. On the other hand, he is concerned with the things of his world. He spends much time speculating on possible variations in the stock market, on the most satisfactory make of car to buy, on the suitability of certain individuals for the presidential candidacy.

There are several reasons why the child does not think about these matters. One is that he is preoccupied with his own problems. Another is that he has not had the experience which would provide the necessary background for such thinking. Parents and teachers

often find, however, that when they take the trouble to explain the questions of the day to children they show a greater ability to comprehend and think about them than they are usually supposed to have.

It ought also to be remembered that ordinarily children are not familiar with mere abstract terms. If boys and girls of various ages are tested for their ability to explain such words as justice or revenge, it will be found that few below the teens will give satisfactory answers. But that does not mean that before that time they have no sense of appreciation of the things that these terms imply. On the contrary the sense of justice is well marked much earlier. Who does not recall the indignation that he felt on some occasion in childhood when he was punished for a wrong that he did not commit or blamed for an offense of which he was not guilty? When we use terminology within the child's vocabulary we are often surprised at the ability with which he wrestles with what we had supposed to be matters only of adult concern.

The Problem of Memory

Psychologists have devoted a large amount of study to the problem of the memory process and are now able to give educators important help. In some respects our casual observation is shown to have been correct, but in some of our traditional ideas we have evidently been mistaken.

Consider the tradition that children can memorize much more easily than adults. This is one of the gen-

erally accepted positions which laboratory experiments have shown to be largely mistaken. Tests indicate that children have a slight advantage over adults in the ability to remember unrelated facts or material which cannot be associated with other things or made meaningful. In the memorization of meaningful material, however, adults have a decided advantage. Since most of what we have to memorize has meaning, we are led to the conclusion that, on the whole, adults can memorize more easily than children.

There are many, no doubt, who will be inclined to question this statement. They have grown so accustomed to the idea that adults cannot memorize that they find it hard to realize that it is no longer tenable. If space permitted, evidence could be produced which would show that this idea is without foundation in fact. Except in cases of mental decay due to disease or old age, adults can memorize readily if they care to and are willing to make the effort.

These laboratory findings are not entirely without support from everyday experience. Think, for instance, of the ability shown by actors to memorize their parts and compare the great difficulty that teachers have in getting children to recite correctly very much smaller amounts of material. Think of the forgetfulness of children. A child is sent on a simple errand. Perhaps he is asked to go upstairs for something that is needed. He starts off with alertness and, arriving at the head of the stairs, calls back to know what it was that was

wanted. Or perhaps he returns with something very different from the article desired.

The educational implications of these facts regarding the nature of memory are important. Since adults have an advantage over children in the retention of meaningful material, and since most of what we have to remember is meaningful, it is clear that our great emphasis on memory work with young children should be considerably modified. Evidently the idea so widely circulated about the Junior period as the "golden age" of memory is without adequate support. Furthermore, since it is so much easier to retain meaningful than unrelated material, it is advisable to make the material to be retained as meaningful as possible. For instance, in the memorization of Biblical material children frequently are asked to memorize material that is almost meaningless to them with the expectation that "some day" they will be glad that they know it. A much better way is to spend considerable time in making the material intelligible before memorization, for this will result in great economy in the process.

The Problem of Imagination

A widely held attitude in regard to the capacity for imagination is that it is something which needs to be checked. This is undoubtedly due to the observation of some of the results of a wrong use of the imagination. It is not unusual for the highly developed imaginations of children to create serious problems for the teacher. Nor are these difficulties always outgrown when childhood is

passed. Friendships have been wrecked, and sensitive people have been seriously offended when adults with overdeveloped capacities for imagination have interested themselves in matters which should have been of no concern to them.

While we must admit that this capacity often gets people into trouble, we must not overlook the fact that it is also one of the most valuable of the gifts with which human beings are endowed. If it were not for this capacity, there would be no poetry or stories. Nor could there be designers, or inventors. It takes imagination to plan a skyscraper, or to design a new machine, or even to plan a vacation.

We need also to remember that capacity for imagination is a factor in character development. Broad sympathies are to be found only in those who have sufficient imagination to project themselves into the situations which other people are facing. An unimaginative person is utterly unable to be a prophet.

Teachers are interested, then, in two aspects of the problem of the imagination. They wish to know how to help those whose imaginations get them into difficulty, who, we might say, are making wrong use of their imaginations. It is important also that they understand how to conserve and stimulate this ability so that it may contribute to the enrichment of life.

Consider first some cases in which imagination gets people into difficulty. Here is a child who tells his teacher that his name is Robert Louis Stevenson, when it is really Harry Jones. Here is another who relates

the story of some wild adventure when asked to say what kept him home from church school on the previous Sunday. The first reaction to these answers might be that of branding the child as deceitful, but that does not seem an adequate explanation in these cases. There is nothing to be gained by deception, and the answers are too highly fanciful. Even a very young child would have wit enough to offer a better alibi than either of these.

A second possible explanation is that the children were simply incapable of distinguishing between fact and fancy. This condition sometimes exists, but not commonly. Before accepting such an explanation we ought to make sure that the difficulty does not lie in the child's audience rather than in him. The mother of the child who claimed to be Robert Louis Stevenson remarked when the incident was reported to her, "Why, he's been Robert Louis Stevenson for days. Every night he goes to sleep to the music of Stevenson's rhymes, and every day when he climbs in the cherry tree or swing, 'makes a boat upon the stairs,' or builds with his blocks, he pretends that he is the boy who grew up to write the poetry." Young children shift readily from the prosaic surroundings of every day to the land of make-believe, and they do not realize that some of us who are older have lost much of this happy gift.

While these flights of fancy are usually innocent and harmless enough, there is a danger that an over-imaginative child may find it difficult to distinguish between what really happened and what was only make-believe. Indeed, there cannot be too much emphasis on precision

in relating fact. For this reason it is well to draw the attention of children to the distinction between make-believe and reality. They need to be shown that, while embroidering stories under some circumstances is commendable, under others it brings serious social consequences. This can be done without great difficulty in most cases, but teachers need to be on the alert in the matter. When make-believe games are being played the teacher can help the pupils to keep contact with reality by casual comment, "Isn't this a lovely *game?*" or, "Haven't we *made* a pretty story?" One small girl who evidently found it hard to remember whether or not she was merely playing learned to check herself by interrupting her play occasionally to tell the teacher, "This is only pretending, you know."

An unfortunate tendency that sometimes results from an overstimulated imagination is that of allowing dreams to supplant reality. A highly imaginative person may easily fall into the habit of dodging the difficulties of life and of forgetting its unpleasantness by escaping into the land of make-believe. This is true of adults as well as of children, but it is particularly a peril in adolescence. Dreams render a service if they constitute a driving force in life. They ought not to be allowed to become a substitute for strenuous endeavor or even to deteriorate into idle speculation. They should be essentially a means of inspiration.

When Does Learning Cease?

It has been somewhat generally supposed that youth

is the period of learning and that little can be accomplished after the passing of the teens. A while ago an educator said, "All you can do for adults is to give them a sedative. You cannot get them to adopt new ideas. Our hope is entirely with the next generation."

With this position modern psychology takes direct issue. Of course there are adults whose learning days are about over, but that is their own fault or the fault of the educational program prepared for them. Learning may and should continue right up to the time when the body begins to break up due to old age.

Fascinating vistas of possibility are opened up by this discovery. The child comes into the world with great potentialities but with scant achievement. Almost everything has to be learned. The years of childhood pass and much is accomplished educationally. But when physical maturity has been attained there is still much left to be learned. If learning must cease in the teens or the twenties, it will be hard for one generation to go much beyond its predecessor. But if learning can go on in fruitful fashion through the thirties and forties and fifties and even in the sixties and perhaps the seventies, the possibilities of progress are literally multiplied.

Sometimes we lament the fact that the world's progress in moral and spiritual matters is so slow. We ask, "How does it come that the gospel of Jesus has been so long in our possession but we have made such scant progress in interpreting it and applying it in the affairs of the world?" May there not be at least a part of the

answer in the fact that adults have thought that they were beyond the possibility of learning and then have acted accordingly? The world may be astonished some day at what will have happened when adults have awakened to the fact that they can learn and have set themselves to use that fact especially in the realm of the moral and spiritual.

For Further Study

1. What reasons have you for believing that a study of the development of intelligence is of interest to teachers in the church school?

2. There are those who have little patience with the intelligence tests now used to measure mental ability. Others regard the perfection of these tests as perhaps the most significant recent contribution in the field of education. With which position do you agree? Give reasons for your answer.

3. Discuss the findings of psychologists in regard to differences between individuals. In what ways do these findings disagree with the popular attitudes regarding individual differences?

4. Outline a talk to be given to a group of teachers on the development of reasoning ability, indicating the ways in which the acceptance of the point of view of modern psychologists would modify the procedure of many of our church schools.

5. It is now generally agreed that it is one of the objectives of education to train people to think. Should this apply to the work of the church school as well as to that of the week-day school and college? As the work is now organized, is there much emphasis on thinking about religion and the problems of life? Give illustrations to support your position.

6. What do the findings of psychology suggest regarding our present practice in the church school in regard to memory work?

7. Mention some instances in which a wrong use of the imagination has got people into difficulty.

8. An elderly gentleman once excused himself from participating in the teacher training program of the church on the ground that he was too old to learn. How would you have answered him if you had heard the remark?

9. If you were writing an article on mental development, would you be interested in giving prominence to the fact that ability to learn persists through life? Give reasons for your answer.

CHAPTER VIII

THE EMOTIONS

THERE can be no question about the significance of the emotions.* Here is a mother so busy with the affairs of her household that she often declares when she retires at night that she could not work another hour. At the close of a particularly strenuous day her little son is taken sick. No sooner has the mother fallen asleep than she is wakened by his cries. Immediately she is at his side. With great tenderness and care she nurses him, not one hour but all through the long hours of the night. Her weariness is forgotten. Love for the child, sympathy for his suffering, anxiety over his condition have released unsuspected reserves of energy.

Here is a young engineer turning his back upon the comforts of conventional society to go into the wilderness to build roads and bridges under hazardous conditions. What drives him forth? The love of a young woman who is waiting for the time when he will be in a position to claim her as his wife.

Here is a missionary home on furlough trying to

*The term emotion may be used somewhat narrowly to refer to those conditions or behaviors wherein there are manifested overpowering feelings, such as great fear, deep rage, consuming hate, passionate love, heart-breaking grief. Or it may be used to include also those milder types of feeling that are the everyday experience of normal human beings. It is in the broader sense that it is used here.

recuperate from a serious disease contracted at his post of duty yet eager for the doctor's release which will enable him to go back to his work. What lies back of this attitude? A love for his fellowmen and a desire to serve them.

In these instances we see the emotions as a vital force in life, driving people into fruitful endeavor, but there is another side to the picture. Emotions are responsible also for much that may not be placed upon the credit side. We have been told that the love of money is the root of all evil, and we have daily evidence of the devastating power of the greed for wealth. Jealousy, fear of the power of others, hatred—these emotions destroy the beauty of life and often drive people into heinous crimes.

Emotions exhibit the peculiar quality that while in moderate intensities they act as driving forces they readily become in more extreme forms paralyzing and even disorganizing factors. Recently a college football team went through a season with a brilliant record but lost the final game to a team that was admittedly quite its inferior. "Overanxiety" was the explanation given by impartial observers. A while ago a psychologist expressed the opinion that women would probably find themselves handicapped in surgical work by their sympathy for their patients. He felt that a good surgeon needed to be as impersonal as a butcher carving a bone out of a piece of meat. While the assumption that women cannot be impersonal is open to question, it is

clear that intense emotion seriously interferes with good work.

Moderate emotional stimulation has a place in the normal growth of personality, but in some people the natural desire becomes overdeveloped, and we then have a phenomenon somewhat similar to that shown in inebriates or drug addicts. These people "live on emotion" and without strong stimulation become quite miserable. Such an emotional development is at least undesirable and in more extreme cases is disastrous. We have in it a difficult educational problem.

Since emotion plays such an important part in normal as well as abnormal life, it behooves the teacher to understand it as well as possible both for the sake of avoiding those procedures that may be expected to contribute to bad developments and in order to be able to guide the emotional life into desirable patterns. The teacher will be interested in knowing the extent to which emotion is an original, unlearned affair, in knowing how emotions develop, in knowing how to direct and redirect emotional responses for the most wholesome effects. Fortunately psychology is already able to give us real help on this complex and important problem.

The Original Basis of Emotion

It has often been supposed that love, joy, fear, hate, tenderness, sympathy, and other emotions characteristic of adult life are inherited responses that develop in course of time in the life of the individual quite independently of educational processes. More careful

examination leads us to question this assumption. Extensive studies have been carried on for the purpose of tracing the growth of emotions and psychologists are now ready to say that the emotional life that man brings with him into the world is really very simple and elementary. Professor J. B. Watson claims that he finds in the infant only three kinds of emotional reaction, resentment at being thwarted, a tendency to be startled by loud noises and by having support suddenly removed, a sense of well-being or contentment. Out of these elements, he thinks, everything else grows by a process of learning.

If it be granted that native emotions are few in number and simple in quality, how can we explain the striking resemblances in emotional make-up between members of a family? A streak of hot temper or a tendency to timidity appears as a family trait. Sometimes two members of a family manifest a peculiar fear of a particular thing. Little Mary's fear of cats brings to memory that her aunt also feared cats. At least a partial answer is to be found in the fact that those individuals share a common environment. One learns from another.

The Physical Basis of Emotion

For many years psychologists have been giving attention to the question of the physical basis of emotion. The problem has not been wholly worked out, but some facts have been well established.

Clearly there is a relation between the experience of the individual under emotion and the condition of his

body. We are accustomed to such expressions as "my heart was in my mouth," "my hair stood on end," "it took my breath away." Now careful study shows that during emotional responses there are important and extensive changes taking place in the organism. The heart does beat differently; the manner as well as the rate of respiration is altered; changes do take place in the skin so that the hair behaves differently; certain muscles become tense. As was mentioned in the discussion of the physical life, it is clear that important changes take place in the glandular system. Certain glands release their secretions much more freely when the individual is under emotional excitement. At the same time that some bodily processes are stimulated others are checked.

This was demonstrated by an interesting experiment performed on a cat. After the cat had partaken of a meal, a dog was brought into the room where the experiment was being made. The cat immediately exhibited the customary signs of fear. At the same time by means of a fluoroscope a record was made of the activity of the digestive organs. The process of digestion, which had been in operation before the appearance of the dog, stopped when he arrived and was not reëstablished for several hours after the fright.

An interesting and important question and one that is not yet fully answered is this, "Does the emotion cause these bodily changes or do the bodily conditions cause the emotion?" The answer most likely to be given on first thought is that the emotions cause the

changes. Some years ago two psychologists, James and Lange, each working independently, came about the same time to the conclusion that the opposite is the truth.

Apparently there is at least an element of truth in the contention of James and Lange. Children have been told, "No matter how you feel you must not act as if you are cross." The result of enforcing this rule has been an apparent decrease in the duration of the period of anger. Of course other factors may have been responsible. It is not much fun being angry unless you have an audience. Lack of attention, then, would tend to bring the feeling of anger to a speedy termination. So, too, will doing something else. This may account for the success of the method of making a child who is angry wash his face or drink a glass of water. But there is also the possibility in such a case that the cold water applied externally or internally has physical effects which in themselves make it less easy to feel angry. "Keeping a stiff upper lip" certainly seems to help control fear. Clearly there is value in checking the physical accompaniments of undesirable emotions and of assuming the attitudes and indulging in the activities that ordinarily accompany desirable feelings.

The Growth of Emotion

The process by which emotions develop is an interesting and profitable subject of study. Consider this case of a child who has developed a fear of dogs and try to trace the steps by which the attitude grew.

According to his mother's statement the child's attitude toward dogs had its beginning in an experience at a summer resort when he was about a year old. At least no one remembers his making a fuss about dogs before this time, and it is probable that he had never even noticed one. This first experience with dogs was vivid and unpleasant. He was sitting on the beach playing when his attention was suddenly directed to a large black dog coming out of the water. He was not yet afraid, but he was alert. When the dog came quite close to the child he stopped and shook himself. A shower of cold drops fell on the child. Then the dog ran off down the beach, barking vigorously. The child began to cry. At this point his mother appeared and picked him up in her arms, alternately showering him with endearments and scolding the dog. This served to confirm the child's attitude. The dog was really something to be afraid of. His mother's conduct indicated that she thought so. Perhaps this child was a little more easily startled than are most children. If so, we may charge that much against his inheritance. But it was really the mother who gave the decisive turn to the incident.

In contrast with this mother's action is that of another who, in a similar situation, reassured her child and thus prevented the crystallization of a definite fear out of the elementary emotion which the child was experiencing. In this case when the drops from the dog's coat fell on her child the mother put her arm about him to reassure him while she laughingly explained, "Isn't he funny? See! He hasn't any towel

so that is how he dries himself." Gradually the tension relaxed. Interest in the proceedings counteracted the fear that had arisen, and a crisis in the child's development was successfully passed. In both cases, although the results were so unlike, the processes were similar, and the determining factor was the example of another.

It is not hard to understand why example has so potent an influence. In facing a new situation the young child is at a loss to know how to act. In both of the cases cited the children had no way of knowing what the dog was likely to do and whether he really was dangerous. In such a situation the quickest and most economical thing for the individual to do is to take his cue from another. This explains why in the development of emotions the conduct and attitudes of associates have such a significant part.

Other factors contribute to emotional development. It is a well-known fact that people are more easily irritated and frightened if they are sick or tired. Unfortunately emotional attitudes caused largely by fatigue or ill health are likely to persist after these conditions are overcome. A child who was ill burst into tears and showed other signs of emotional upset when her mother introduced her to a friend who was calling in the home. Months later when the child was well again she and her mother met the same friend on the street. At the mother's suggestion, "Here is Mrs. A. Let us stop and shake hands with her," the child again grew irritated and protested against giving the greeting. It seems that the earlier experience had resulted in the develop-

ment of an antipathy to this particular individual. This suggests the importance of special watchfulness as to the responses made in times of fatigue or illness.

The Education of the Emotions

The discovery that learning is largely responsible for emotional attitudes draws our attention to the possibilities of education. If an individual who has developed undesirable emotional responses was not destined by inheritance to be that way, society cannot evade a share of responsibility for allowing him so to develop. The fact that his peculiar emotional reactions are the result of the ignorance of his teachers rather than of their carelessness does not alter the seriousness of what has happened. Now that we know that emotions are chiefly the result of experience, the responsibility is upon us of seeing that the experiences of children and youth are such as will develop the finest and the most valuable kind of emotional life.

The first step in the training of the emotions is the clarifying of objectives. Little progress can be made unless the educator knows what needs to be done. As the problem is studied it will be observed that it is necessary to work for objectives of two types—namely, the development of the valuable and the control of the undesirable emotional responses. In other words, problems of emotion classify themselves into two groups, those which grow out of a lack of ability to feel keenly enough and those which result from the inability to keep the emotions in check.

The individual who is lacking in emotional drive is familiar to all. Such a person seems incapable of either loving or hating intensely. We do not find this true of great artists or great poets, great statesmen or great preachers, great inventors or great explorers. True greatness in any field of endeavor seems to require a capacity for enthusiasm for whatever is being undertaken. Yet what our practical experience as well as our study of psychology tells us about the original basis of emotions and their development leads us to believe that lack of emotional vigor is not altogether a matter of native capacity. Emotional development is conditioned by educational nurture whether it be unintended or purposely set up. Now the fine emotions—love, tenderness, and the like—are too valuable to be left to chance. It is essential that they be fostered deliberately.

In contrast to those who are lacking in emotional vigor we find others in whom emotion occupies an undue place. Sometimes it is taken as enough by itself. There are those who have abundant enthusiasm with but scant justification. Now enthusiasm alone does not spell success in any field of endeavor. An educator who had had an opportunity to observe many students once said that when one of them asked to be allowed to specialize in certain studies on the ground that he had always been enthusiastic about them it was a pretty safe indication that he ought to be encouraged to go into some other line of work. His point was that the fact that when some young people get into a type of work about

which they have long been enthusiastic they often put into it nothing but enthusiasm and so accomplish little.

Then there is serious danger that emotions be allowed to become too intense. Righteous indignation is a virtue, but a display of temper in any cause is undesirable. Sympathy is a fine thing, but the line between sympathy and depression is a narrow one. Caution sometimes degenerates into fear. It is essential that control be built up.

In the development of the emotions one of the best methods to use is that of expression. We learn to love by loving, to sympathize by sympathizing. The Church should provide abundant opportunity for expressing good emotional attitudes. Worship services lend themselves especially to this purpose.

In order that the feeling in religion may not become an end in itself, it is essential that opportunity should also be provided for translating fine impulses into practical conduct. So the curriculum should provide for opportunities for sharing in the tasks of the kingdom.

Just as expression tends to develop emotional responses, lack of opportunity for expression has the effect of dwarfing them. Here we have a suggestion as to the best way to manage undesirable emotions. Much can be accomplished by watching carefully so as to avoid the creation of situations that are likely to call out undesirable responses. There is need for careful examination of our church program for the purpose of reducing the occasions on which undesirable emotions are aroused. We would probably be appalled if we really

knew how much jealousy, selfishness, bitterness, and hate are developed by unwise emphasis on competitive endeavor in the educational program. Prizes or other recognitions are given to the winner. Is it surprising, then, that a pupil should develop an anti-social attitude toward his classmate whom he must defeat if he is to win?

A valuable method in the management of emotions is that of substitution. A mother had a little daughter who was afraid of dogs. A pup with a dainty bow on his collar was included among the little girl's birthday gifts. Since he belonged to the dog family, the child's first impulse was to keep away from him. But the fact that he was her own, that he was a birthday gift, gave him a special claim on her interest. Moreover, such a tiny puppy needed care and the tendency to cuddle and pet things came into play. So an interest in the pup gradually grew into an affection for him and later for dogs in general. In other words a new attitude was put in the place of the old one.

It is becoming evident that an educational program that neglects the problem of emotions is seriously at fault. It is by no means enough that people should possess extensive information and have certain skills. The underlying emotional drives are of even greater concern. Through the years the Church has emphasized the importance of attitudes and purposes and in so doing it has been undoubtedly right. What is now needed is additional skill in the nurture of the good will.

For Further Study

1. Give illustrations which have come under your own observation and which show, (*a*) that emotion may enrich life, (*b*) that it may be a source of difficulty.

2. What would you say to a person who said that his hasty temper was a family characteristic which there was no use trying to overcome?

3. How do you account for similarities in temperament between individuals in the same family?

4. Why is the question of the physical basis of the emotions of interest to the educator?

5. Give some illustrations which have come under your own experience and which indicate that emotion may be controlled by regulating conduct.

6. What reason have we for believing that emotional attitudes are in large measure a product of education?

7. Why is the study of emotional development of interest to teachers in the church school?

CHAPTER IX

EMOTIONAL MALADJUSTMENTS

Havoc is being wrought in the lives of multitudes of people by emotions that have broken through the defences of rational control. Men and women, and sometimes boys and girls, are unfitted for work, for play, for participation in social life by powerful and destructive emotional upheavals. Many have become actually sick in body as a result of these "mental" aberrations. They sorely need to achieve such control over their feelings that they may become happy and useful members of society.

Fortunately there is good reason to believe that emotional disorders may be made to yield to treatment. Thrilling things have been done already in the promotion of mental health and apparently the science is but in the beginning. The task is by no means easy, but certainly it is not impossible.

Emotional Addicts

A problem which educators sometimes face is what may be called "the emotional addict." In many people the natural desire for emotional warmth in life becomes overdeveloped, and we have a phenomenon somewhat similar to that found in the case of inebriates or drug addicts. There are those who "live on emotion" and who become quite miserable if they must endure long periods without strong emotional stimulation.

A typical example is that of a college girl in whose days periods of intense excitement alternated with times of almost morbid depression. She seemed never to get enough emotional stimulation. When invited out to a party she was the liveliest member of the crowd, but this only increased her desire for more excitement. Usually one found her at the close of an evening's fun planning for another celebration of some kind to take place as soon as the present entertainment had broken up. If this were not possible, she would magnify some unintentional or imaginary hurt until she had worked herself up into a high degree of emotional excitement of a different kind, but equally as intense as the earlier one.

People who have allowed the craving for emotion to assume such proportions develop various methods of getting it satisfied. Such a person may be quite unconscious of the motives but be both clever and consistent in method. One way is to bewail one's lot in life. As difficulties are meditated upon, the person becomes really sad and derives pleasure from the experience. Perhaps there is a friend who can be counted on to listen and sympathize. Such a person is sought out and used as provocation for an emotional storm. Sometimes a threat will be made of running away from home, or of resigning a position, or of breaking off certain valuable friendships, or of other radical and foolish steps even to that of suicide. Whether the reaction of the friend be one of sympathy or of blame is of little consequence since either serves as an emotional stimulant and helps produce the desired excitement.

Still other methods of obtaining emotional stimulation are used. Sometimes it is secured from attendance at certain types of plays. Religious services may produce it. Some people enjoy sermons or Sunday school lessons that are hot with hate. There are people who rarely miss a funeral service if they can help it, and the funeral of a stranger serves almost as well as that of a friend or acquaintance. Others delight in services in which there is abundance of effervescent joy and enthusiasm with little intelligible and justifiable foundation.

We are in a better position both to prevent the development of this unfortunate tendency and to deal with it when it has developed if we understand its cause. To put the problem concretely, let us try to discover how it happened that the young woman mentioned above had such a craving for excitement.

It seems possible that in this case the tendency may be partially explained as a matter of heredity. The family history showed that several relatives of the girl had very much the same kind of temperament. Of course this similarity might be explained solely on other grounds, but there is the possibility that in all of these individuals the original basis out of which later emotional habits grew lent itself easily to the development of this particular characteristic.

In any event it is clear that environmental conditions must also have played a large part in the development of the tendency. Emotional storms and "scenes" were a common occurrence in the family. These undoubtedly

became a pattern which guided the conduct of the growing child. If mother and sisters became excited whenever anything occurred to interrupt the routine of the household, the younger child would naturally come to believe that that was the way to act under the circumstances. Moreover, there is a certain satisfaction in emotional excitement itself, particularly when it causes others to become interested. So, in this case, it is probable that the mother's attempts to quiet the child, even the very fact that she noticed her, became an additional stimulus. Furthermore the absence of any unpleasant results helped to strengthen the tendency until finally an abnormal craving for emotional excitement was established.

Complexes

Sometimes certain emotional attitudes get such a grip on people as to cause them to act in peculiar and irrational ways. When this happens it is often said that the individual concerned has a "complex." While this term has been used in a loose and careless way there can be no doubt but that there are instances in which peculiar behavior patterns of a highly emotional nature are creating difficulty.

A typical case is that of the individual who has become so obsessed by the idea that he is inferior or deficient as to have developed what is often called "an inferiority complex." This means that he allows the presence of real or imagined defects in his personality to warp his judgment and control his conduct.

Such an attitude manifests itself in various ways. Sometimes an individual so affected will become shrinking and timid. He actually fails to do his best work because he underestimates his own possibilities. Again, he becomes unduly aggressive, thereby throwing up a kind of "smoke-screen" which conceals his deficiencies.

Teachers are interested in knowing how such "complexes" develop. In facing this question it should be recognized that it is easy to make serious errors in attempting to establish causal relationships. Nevertheless the problem has received sufficient careful study to justify the conclusion that the development of the underlying attitudes has been an educational process fostered in most cases unconsciously by certain elements in the environment.

In many cases the "inferiority complex" seems to be produced by conditions in the home. Sometimes one child has talents which another does not possess, and the result is unwholesome comparison. There is the possibility of an undesirable feeling of superiority on the part of the gifted one with a corresponding sense of inferiority on the part of the less talented brother or sister. Such a feeling becomes aggravated if the parents do not use caution in their expressions of pride or disappointment.

In her yearbook, "The Problem Child in School," Mary B. Sayles reports a case in which the oldest child in the family developed a deep-seated sense of inferiority due to the fact that the parents persisted in talking about the evident superior achievements of his younger brother and sisters. The boy himself was equally well

endowed, but his points of strength were not so obvious. It was not until school-teachers were able to demonstrate to the child and to his parents that he was not inferior that they were able to cope with their own behavior problems of the boy.

A college girl had a roommate who came from a much better social background than she did. Already sensitive about her home folks, the continued reminder of their inferior social station by her roommate's innocent chat about her family brought about a most unfortunate emotional reaction.

It is important to note that any emotion may be permitted to develop to such a degree as seriously to impair the welfare and happiness of the individual. Fear, hatred, jealousy may be allowed to dominate so that judgment is warped and rational conduct is impossible. Indeed, there are few people who are not victimized to a small degree at least by "phobias" of one kind or another. There is usually something that acts as a "red rag" setting off a senseless and devastating outburst.

While it is undoubtedly true that human nature has been through the ages much as it is now, there is at least some reason for believing that in our present highly organized civilization problems of the kind mentioned above are increasing. Certainly we are becoming more sensitive to the seriousness and number of them. Abundant examples are before us of the way in which life may be thrown out of balance by jealousy of those who seem to be more successful and happy than we, by hatred of those who seem to have thwarted our ambi-

tions, by fear of loss of economic or social position, by fear of death or disease.

In facing these problems it is encouraging for us as educators to remember that what has been learned may be unlearned. Of course there are cases where emotional attitudes are so well developed and of such long standing as to be almost impossible to correct fully. But much has already been accomplished with individuals who a few years ago would have been pronounced beyond help, and undoubtedly with a better understanding of human nature much more will be accomplished.

On the other hand, the very difficulty of the task of reëducating maladjusted emotions turns attention to the importance of regulating the environment of childhood so that these problems will never arise. The boys and girls of to-day must be prepared to meet with equanimity the complex and baffling situations created by modern civilization.

A question which is sometimes raised in reply to such a statement as the foregoing is that of the desirability of eliminating fear from life. Is it not necessary for their protection that children learn to fear certain things, such as crossing a crowded street or going out in a canoe when they cannot swim? Is not fear an important and useful element in all life?

In answering the first of these questions it is only necessary to point out that there is a difference between caution and fear. The child must learn to cross crowded highways; he must sometimes be transported across the

water; the day may be coming when he will have to fly. A frightened individual, a disorganized personality will be at as great a disadvantage, if not at a greater one, than will the person who is reckless. What is needed is the ability to face the dangerous situation calmly, plan one's course so as to reduce the risks, and then proceed with confidence.

The Emotionally Hungry

Is it possible for people to be so lacking in emotional warmth and to be left so completely without emotional responses from others that life is rendered less useful and satisfying thereby?

A child was left in a hospital by a mother who was unable to care for it. The superintendent and the nurses cared for the little fellow as well as they could, but his response was not all that might be desired. Health did not manifest itself. Minor ailments were not readily thrown off. Finally, the superintendent decided to try to find a foster home for him, for, as she put it, "What this child needs is love." A home was found. A woman well endowed with the spirit of motherhood took him to her heart. Soon he was a healthy, vigorous, happy child.

There seems to be good reason to believe that human beings come to their best in an atmosphere of emotional warmth where affection is manifested as well as felt. When we find an individual who has grown up in a home where it was not considered good form to reveal one's feelings in any way, there are usually in evidence pecu-

liarities that are by no means desirable. Strange twists are given to character as a result of the thwarting of normal emotional responses. We have it in the recluse who shuns others. We have it in the "man-hater" or the "woman-hater."

Emotional Dependence

While there is good reason to believe that life is richer and finer because of the affection that binds people together, it is quite possible to have an emotional dependence that is decidedly detrimental. What is finer and more attractive than love of parent for child and love of child for parent? But when this relationship takes the form that the child comes up into the teens and twenties and even beyond that and is still unable to act in any other way than like a child, it is by no means either beautiful or good. Yet there are hosts of people to-day who have long since reached physical maturity, but who are so emotionally dependent on home that usefulness as well as happiness is seriously curtailed. There are young people who go away from home to attend college and become so homesick that they are unable to do their work satisfactorily. In some cases they actually become ill and have to be taken home. There are men who have to turn away from opportunities for business or professional promotion because their wives simply cannot bear to go so far away from mother.

All concerned should take pains to see that children really grow up and, without losing their appreciation of home and parents, brothers and sisters, nevertheless

achieve sufficient independence to permit them to be satisfactory members of the larger social group. Homesickness is by no means something to be pampered. It ought to be conquered and outgrown. Gratitude to parents should not take the form of an effort to remain as children. A father with eminent good sense responded to his son's remark that he wished there was some way of repaying his parents for all their care with the words: "There is a way of repaying us. Get out into the world and make good."

Parents, as well as children, run the risk of perpetuating an emotional relationship that may interfere seriously with usefulness and happiness. The situation in one family group was described by the oldest daughter as follows: "There are six able-bodied, intelligent adults in our family. Five of us have worth-while work and an abundance of interests and contacts which keep us happy. Mother alone has nothing in her life but her intense longing for us. Because of this the situation is becoming intolerable for all of us."

There are those whose emotional dependence is on persons outside of the immediate family group. Often it is found between chums. Sometimes it is exhibited between business associates. One personality appears to be vigorous and decisive. The other is submerged and is relatively helpless alone. Obviously there is a danger here that should be taken seriously.

Emotional Reëducation

What can be done with these cases of emotional

maladjustment? How shall we proceed with reëducation?

The first step is that of diagnosis. Serious harm may be done by a mistaken analysis of an emotional difficulty and, strange as it may seem, it often happens that the symptoms most in evidence are the result of just the opposite kind of difficulty from the one that they would be supposed to reveal. Many a person who behaves as if he did not know what fear is really is endeavoring to mask unusual timidity. Again and again we find people declaring that certain things are the farthest from their desires while the truth of the matter is that they crave for them most earnestly. Furthermore the deception may be by no means deliberate. Often the person quite misunderstands himself. He thinks that he wants or does not want a certain thing, whereas his real desire is quite the opposite. Clearly it is unwise to accept readily at face value the symptoms exhibited as indicating the real difficulty.

There is now available beyond reasonable possibility of question evidence that many serious emotional difficulties root back in sexual difficulties of one kind or another. Sex has always been a prolific source of trouble for mankind, but our modern social standards and modes of life complicate the problem in various ways. Anything that can be done to keep sex life under wholesome control and in its proper relationship to the rest of life is eminently desirable and is sure to be accompanied by far-reaching benefits.

But while sex difficulties undoubtedly create serious

problems, it has become the custom in some circles to explain in that way much that can be more easily and reasonably explained in other ways. The present tendency on the part of some who profess to be experts in this field to trace everything back to sex seems to others to be hasty, unscientific, and highly dangerous. The diagnostician of emotional ailments should beware of any such simple and easy analysis of his problem.

In the treatment of emotional difficulties the coöperation of the person concerned is usually a great advantage. If he is unwilling to coöperate in extricating himself from his own difficulty the educator is seriously handicapped.

An interesting example of the kind of victory that can be won by those who are suffering from emotional maladjustments is revealed in the story of a young woman whose resentment to the constructive criticism of her employer had kept her from receiving a promotion that had seemed assured. She was the kind of person who became so angry when criticisms were offered that she never really got their import. The emotional storm that resulted from an interview left her incapable of serious work for several hours. Since she possessed qualities which fitted her admirably for the position in question the employer decided to talk frankly with her concerning her attitude. Progress was slow but gradually the young woman began to see the problem in its real light and set herself to achieve control. Here is her own report to a friend after one of the dreaded interviews: "Well, I didn't like it very well, but at least I

didn't cry. You would appreciate this if you knew how badly I wanted to. But I had made up my mind that no matter what happened I would not let myself cry, and I didn't."

It is important to recognize that in drawing the attention of an individual to his difficulties there is a possibility of doing more harm than good. Sometimes the worst thing that can be done for a person suffering from frayed nerves is to let him get the idea that he is nervous. Caution at this point is highly important.

It should be obvious that in the reëducation of the emotions we may work through the laws of learning. Here, as in all other phases of educational work, it is found advisable to make desirable responses satisfying and undesirable ones unpleasant. Likewise, opportunity for repetition will contribute to the building up of a new attitude, while disuse will be found effective in breaking down an old one. Thus the child who is in the habit of going into tantrums may be cured by the expedient of being left by himself until he becomes quiet, the lack of an audience taking a good deal of the fun out of the experience. So, a little emphasis on the successful achievements of one who is inclined to magnify his lack of ability will contribute to the breakdown of the attitude of inferiority through disuse.

The Task of the Church School

Why should the teacher in the church school give attention to these problems of emotional maladjustment? Clearly, more harm than good may be done when ama-

teurs attempt to solve such complex difficulties. Cases of serious emotional upset should receive prompt attention from a specialist.

Having said this, we must admit that there are also reasons why teachers of religion should understand the nature of these difficulties and the method of dealing with them. These teachers come in contact with problem children in their classes. It sometimes happens that they are the first to appreciate the significance of the condition of the children. Moreover, the church school itself has often contributed to these emotional disturbances by the use of unsuitable materials and by means of unwise stimulation. With our present understanding of the causes of emotional difficulties we would be chargeable with criminal neglect if we allowed these mistakes to be repeated in the future.

For Further Study

1. A professor of psychology recently said that he felt he had accomplished a great deal when he had succeeded in persuading the students who were planning to go into the ministry that there was no good purpose served when a preacher got the emotions of his congregation all stirred up. What aspect of the emotional life was the professor probably thinking about when he made this remark? Show how sermons which stimulate the emotions sometimes have undesirable effects. Comment on the emotional effects of some hymns often used in the church school.

2. Give some examples which show that problems of emotional maladjustment are of real concern to the teacher of religion.

3. If you had a pupil in your class who seemed determined to have too much excitement, what steps would you take to overcome the attitude?

4. What arguments would you use in trying to encourage some one to overcome a lifelong hatred of some one else?

5. What do people mean when they say that some one has an "inferiority complex"? Indicate what are some of the ill effects of a feeling of inferiority. Give examples to show how it is developed. Suggest ways of overcoming this attitude.

6. Do you feel that the church school ever contributes to the development of an undesirable sense of superiority or inferiority? Give examples to support your position and show how such attitudes may be developed.

7. Give examples to show that people sometimes become emotionally too dependent on others. Show some of the disadvantages of such a situation.

8. Some one has recently said that our present emphasis on child care and training is creating emotional difficulties for boys and girls which were comparatively rare in a social order in which large families and a multiplicity of household tasks made it impossible for parents to give much care to individual children. Comment on this statement.

9. There are those who believe that in the future the Church must concern itself more seriously with problems of emotional maladjustment. Comment on this position.

CHAPTER X

INTEREST

INTEREST is indispensable in education. With it learning becomes easy. Without it scarcely anything can be accomplished.

The effect of keen interest in promoting the process of learning is easily observed. A fourteen-year-old boy caught a mink. As he looked at the beautiful fur he thought of the fine trimming that it would make for a pair of gauntlets. But if it were to be used for trimming, it would have to be tanned, and how was that to be done? Quickly he thought of the public library and the possibility of getting help there. He visited it and soon was busily engaged in studying books and pamphlets. As a reward for his labor he had the pleasure later of wearing the gauntlets adorned with the fur. The task of learning how to tan the skin and of actually tanning it had been by no means easy, but interest had driven him on, and he was scarcely aware of the length of time spent on it.

A young man purchased a business about which he knew little. Some of his friends openly expressed their serious doubt as to his ability to make a success of it. Driven by a realization of what success would probably mean and somewhat nettled by the skepticism of his friends, he threw himself into the task without reserve. In a short time he had become so familiar with the details of the business that he surprised even himself. Instead of failure he achieved remarkable success.

Boys and girls of the early teens are not usually regarded as eager students. We often hear teachers ask: "How can I get my pupils to do even a little home preparation?" Consider in this connection an incident that occurred a while ago in a church school. A class of boys decided that some money would have to be made, for their treasury was almost empty. The idea of giving a play was suggested and quickly accepted. It was agreed also that the play should be Biblical. At this point the bell rang and the class adjourned. That afternoon one of the boys read through most of the book of Isaiah for the purpose of making it into a drama.

Contrast with these cases that of a young girl of whom her teacher said that "she simply sits in her chair and waits until the lesson is over. She seems utterly uninterested in the work." Evidently in the three cases previously considered there was interest in the work, and the individuals concerned were learning. But the girl was indifferent and was learning little.

The teacher's problem becomes decidedly difficult when the work in hand must compete for attention with other powerful conflicting interests. "There is some venture afoot," said a teacher of a high school class to the department superintendent. "My boys were impossible this morning. I simply could not hold them." "You need not be at all surprised that you had a difficult time," was the reply. "Remember that there was a football game yesterday and our team surprised everybody by winning. It will take several days to get back to normal."

To the extent that teachers understand the problem of interest and know how to utilize pupil interest for educational purposes they will find their work easy and fruitful.

What Makes Things Interesting?

What makes a thing interesting? In the last analysis our interests root back in those great human desires that are the common property of the race. For instance, there is the getting of food. What an amount of hard work is done every day to satisfy this need! Hunger is an exceedingly powerful driving force. It makes many otherwise uninteresting things take on attractiveness. Then there are all the things that we do to keep ourselves from being too hot or too cold. Think also of the interest in winning the approval of others. We spend enormous effort in getting clothing and ornaments that we think will be admired by other people. We even wear things that are decidedly uncomfortable because we think that will make a favorable impression or because they are pretty or because they are the style.

It should be kept in mind that the quality of interest in an activity varies with changing circumstances. It it not an uncommon thing for young people of limited financial resources to go on two meals a day so as to have extra money for clothes. On the other hand there comes a time when not only jewelry but clothing needed for protection will be pawned for something to eat. Again, food is much less tempting after than before a banquet but after-dinner speeches are more popular

than speeches just before the meal. Once again, pupils can be interested in reading or other sedentary activities if it is not long since they have had opportunity for physical exercise, but are held to such tasks with difficulty after long periods of confinement in a classroom. Light, heat, ventilation, health—all are major factors in the determination of the degree of interest found in an activity.

Interests change with increasing maturity. The baby spends much time playing with his toes and apparently enjoys it. A small child likes to play in the sand just digging holes in it or piling it up. A little later he makes dams or forts or castles out of it. A boy of eight was taken to see a football game. He did not enjoy it at all. There was nothing to do. If he could have gone out on the field and played with the ball he would have liked it much better. Three years later his father invited him to go to see another game. Reluctantly he consented, but only on condition that when he got tired he could go home. Much to his surprise he liked it and though it was a one-sided game that rapidly became uninteresting to most of the spectators he remained to the very last play with evident enjoyment.

Obviously if we are to use interest as a driving power we must be familiar with the modifications of interest that come with increasing age. Activities that are attractive at one period are a bore to the same pupils a year or so later. The teacher who is skilful in discovering the real interests of the pupils will find hard labor turned into something that might well be called play.

Kinds of Interest

In giving recognition to the importance of interest in learning we need to remember that an activity may be interesting for its own sake or it may be by itself quite uninteresting but decidedly valuable for the sake of a remote end.

A teacher in a Beginners' department was telling a story when the older sister of one of the pupils came to take her home. "I have come for Jane," she explained, "we are leaving early so that we can drive to grandmother's for dinner." But Jane was interested in the story and made it plain that she did not wish to leave until it was over. Ordinarily the prospect of a drive to grandmother's would have aroused the little girl's enthusiasm, but now it was different. The story was interesting.

Contrast with this the case of the boy who is found laboring diligently over a problem in algebra. "I did not know that you liked algebra as well as that," remarked an older brother. "I can't say that I like it very well, but it has to be done and I might as well do it now as any other time," he replied. "If I get through in time I am going to the movies."

Endless examples could be given of cases where activities that of themselves are anything but interesting are undertaken willingly because of the ultimate satisfactions that they promise. Here is the miner who goes down into the dark and dangerous underground tunnel because a day's work there brings the money that means a living for himself and his family. Here is the student

who "burns midnight oil" for the sake of the diploma and what goes with it. Here is the teacher who toils on long after weariness has set in that he may be well prepared for his class. Indeed, when we try to make an inventory of the activities of man we find that while all of them are interesting most of them find their interest not in the immediate activity but in the more remote results anticipated.

In this distinction between immediate and remote interest we have the difference between play and work. To the extent that the activity in which we engage is immediately interesting we call it play. As it loses in immediate interest and takes on value from later consequences it is regarded as work. There is, therefore, no sharp line of division between the two. One shades into the other, and what we call work at one time or under certain conditions is at other times or in different circumstances called play.

For the motivation of activity there is a distinct advantage in developing the largest possible amount of immediate interest. In other words, if we can turn the activity from what would be regarded as work into what would be considered play the probability is that it will be carried on with increased vigor and speed. Whether it is school work or farming or manufacturing or business, happiness in the activity increases the product and decreases the expense in physical effort and nervous strain. We tire much less readily when we are playing than when we are working.

On the other hand much is lost if activities are con-

fined to those things that bring the most immediate rewards. Human nature is so constituted that it demands those larger satisfactions that come only with complicated and prolonged activity. A kitten will spend endless time playing with a ball of string and apparently is supremely happy in doing so. Human beings, especially as they become more mature, demand more serious employment. There are indeed those whose lives are filled with labor and who greatly desire more freedom, more time to play. On the other hand some of the most unhappy people alive are those who have nothing to do but play.

What at first sight seems a contradiction here is really not such. The difficulty with what we call play is not that it yields immediate satisfaction. The real trouble is that it involves effort for small and immediate ends. The advantage of work is not that it is lacking in immediate satisfactions but that it yields larger rewards. Man is happiest when he is working for the largest purposes and when he secures from his activity the largest amount of immediate satisfaction.

The Development of Interest

Interests may be developed. Indeed, it is probably fair to say that the most important task of the educator is the development of interests. If the teacher of English in high school can send pupils out interested in good literature he is a success. Of course it is desirable that the pupils should have become familiar with the largest possible amount of valuable literature, but of what

profit is it if they do not care for it? On the other hand, if a deep and abiding interest is developed the familiarity will come if any reasonable opportunity is given. Similarly the first task of the teacher of history is the development of interest in history, that of the teacher of science development of interest in science, and that of the teacher of religion interest in those great life values that will furnish dynamic for noble endeavor and high achievement.

The most effective method of developing interest is that of making vivid the consequences of the activity in question. This may be done in a variety of ways. Frequently before an athletic contest the medals or cups are put on display. In this way added incentive is given to endeavor on the part of the contestants and added interest on the part of possible spectators. Similarly diplomas are sometimes shown in advance of examinations as incentives to good work. Again when we are endeavoring to raise money for missionary enterprises or for other purposes we try to make clear to the prospective givers what the gifts will accomplish. Advertising, which in recent years has become a very important activity of man, is fundamentally a method of creating interest by making vivid the expected results.

A valuable method to be followed is that of taking small and relatively unimportant interests and building them into larger and more useful ones. Stamp collecting is often justified educationally on the ground that it develops interests in geography, in history, in politics, in missions. Whether or not it really works out that way

is not the point here. It is supposed to lead from the lesser to the greater. Similarly curios from foreign lands are expected to be interesting as such and to lead to interests in the people themselves, their customs, their needs, and their possibilities.

The Use of Interest in Education

Educators have always given some recognition to the place of interest in the educational process, but their theories as well as their practice have changed from time to time.

For a long period of time the chief method of the school was that of compulsion. In fact, in the Middle Ages the symbol of education was the bundle of switches. School work was not expected to be interesting of itself. The interest was supplied by the threat of punishment if tasks were not done quickly and well.

Gradually educationists have broken away from that method and have resorted to the method of developing inherent interest instead of using compulsion. In this the thinking and procedure are reversed. In fact, in many schools to-day corporal punishment, the chief educational instrument of earlier days, is now absolutely forbidden, and in most schools where it is practiced it is administered not for failure to learn but for violation of discipline or of moral standards. It is not long since crossness was considered a chief qualification of the teacher. Now things are very different.

Sometimes the method of securing interest in the classroom is that of selecting things that are already in-

teresting to the pupils and confining school work to those activities. Of course this has serious disadvantages. As was pointed out above a principal task of the educator is that of developing interests where they do not now exist or at least are inadequate in scope and intensity.

There are educationists who are insistent on the necessity of having pupil interest, but who are by no means satisfied with existing pupil interest. Their policy is to begin with present interests and as rapidly as possible expand them into larger and better ones.

The contrast between the two types of theory just set forth is important and is frequently overlooked. Many educators are put in the first class who by no means belong there. Wholly unwarranted criticism is hurled against them. We are told that they believe in allowing children to do just as they like. Their real position is quite the contrary. What they say is that children as well as adults do what they like to do, and since we cannot alter that fact it behooves us to see that what they like to do is good. Their emphasis is not on giving scope to interest, but on training and directing it. They do not say let interest take you where it will. On the contrary they say capture this great driving power that you may be able to make it pull the load in the direction in which you want it to go.

Within the last few years much use has been made of certain schemes designed to keep the pupils interested in the church school. Finding the boys and girls not much concerned about the "lessons," teachers and offi-

cers have cast about for attractions that would at least keep the members of the classes in relationship with the school. Many have felt that especially in the teens about all that can be expected is to keep the relationship unbroken.

Prominent among the methods used have been certain "activities," athletic, social, industrial. Classes have been organized into basket ball teams and contests have been set up not only within the schools but between schools. Camping parties have been arranged. Teachers have been told that by all means they should arrange for hikes, picnics, parties and other "mid-week activities."

Frequently these activities have been both interesting and valuable. Since the Church is interested in the whole of life, it is proper that all aspects of it be a matter of concern. Of course there are other social institutions that have responsibilities for health, entertainment, culture, socialization. Nevertheless the Church has interests there also, especially when others fail to do their full duty.

However, much of the Church's program of "mid-week activities" is primarily for another purpose, the interest of the participants is what the Church considers to be its special program. In other words, hikes, parties, games, and the like are set up as a reward for participation in the Sunday program. Indeed sometimes places on the teams and sharing in the social affairs are made conditional on regular attendance at the church school.

Experience seems to indicate quite clearly that any

kind of activity used as a reward or "bribe" is usually ineffective. "Programs" put on for the purpose of increasing attendance and interest in the "regular work" fail to accomplish very much. Gymnasiums intended to be "feeders" to the church school rarely justify their existence. Churches that depend on extra attractions to hold their people seem destined to disappointment. There is good reason to maintain that if we are to embark on such undertakings they should be justified on the basis of their intrinsic merits and not on the supposition that they will serve as sugar coating for what would otherwise be unpalatable.

There have been instances in which the mid-week activities actually seemed to result in a decrease in interest in the rest of the program of the school. An explanation that is sometimes given is that the mid-week activities are so much more hilarious than the lesson period can ever hope to be that it seems flat and uninteresting by comparison. Another and better explanation is that so much time and effort goes into planning the mid-week activities that there is not enough left over to make the lesson period as interesting as it ought to be.

Ultimately the only hope of the Church is in the worth-whileness of what it has to offer. And the hope that is built on such a foundation is by no means slight or insecure. The real work of the church school is of vital concern to people of all ages. The secret of maintaining interest lies not in supplying extra attractions to hold the pupils but in providing a program that meets

the inmost needs of life. The interest generated through systems of "attractions" is a feeble substitute for the attitude that prompted a young business woman to stop her teacher after class and say: "I was sorry when the bell rang. I wished the class could go right on. I have been wanting for a long time to talk over that problem with some one. I hope you can come back to it next week."

For Further Study

1. Why is it important for teachers in the church school to study the problem of interest?
2. Cite some instances which have come under your observation and which indicate that there is a relation between interest and learning.
3. Explain by means of illustrations why people are interested in different things at different times.
4. What is the difference between work and play?
5. Show how interests may be developed.
6. Comment on the following statement, "Those who subscribe to the doctrine that school work should be interesting are undermining our educational system. You can't sugar coat learning. The pupils take the sugar but leave the really worthwhile things."
7. Show some changes which have come in educational practice in recent years as a result of the change in point of view in regard to interest.
8. Outline a talk to be given a group of teachers on methods of creating interest in the work of the church school.
9. What would you say to an individual who maintains that the most important qualification for a teacher to possess is the ability to "make the pupils pay attention"?

CHAPTER XI

SOME MAJOR HUMAN INTERESTS

EDUCATION is sometimes defined as the process of "enriching and controlling experience." In other words, what we do is to take the individual as we find him with his various interests and activities and so guide and motivate his conduct that life will become richer and finer for him. What, then, are the major interests which conceivably may be guided and redirected to advantage?

ACTIVITY

A thoroughly characteristic and highly significant trait of humanity is found in the desire to create, to have the sense of achievement. Sometimes little children merely toy with sand or blocks or crayons. Much more often they work for purposes. They build dams or castles or they dig wells or tunnels. They labor for long periods of time and then invite parents or friends to see and admire. As people grow older their projects become more complicated, more significant, perhaps more useful. In adult life they labor to construct homes, parks, monuments and a multitude of other things. Sometimes the interest takes queer forms, such as the making of a table with an almost unbelievable number of inlays or the piecing of a quilt out of tiny scraps of cloth. Usually in these cases the amount of labor involved is wholly out of proportion to the utility of the product. Evidently there is deep joy in accomplishment as such.

Educationally this characteristic of mankind is most important. Here we have a driving force that will carry both children and adults to great achievement. If captured and wisely directed it will contribute enormously to man's welfare and happiness.

Within the last few years much attention has been given to this matter by some educational reformers and gradually the whole educational program is showing consequent modification. Whereas the school used to be primarily passive in nature, now it is significantly active. Fixed desks designed so that pupils might listen are giving place to movable equipment suitable for work. "Lessons" are displaced by "activities." Pupils are being prepared for the work of life by "the experience of living" during school days.

Of course it is easy to become lopsided, to emphasize one thing out of all proportion to its real place in life. Apparently this has happened in some instances. Unquestionably, however, educators as a whole have as yet but faintly realized the importance of purposeful activity. When the day comes that the creative interest of mankind is duly appreciated by the educator and given its rightful place in the educational program, we shall see such a vitalizing of education as few of us have the imagination even to dream about.

The Desire for Companionship

Coupled with man's joy in creation we find his interest in his fellows. It is quite fair to say that he is characteristically a social being. Underlying his various striv-

ings there runs a deep-seated desire to be with others. The most severe punishment short of death that our courts know how to inflict is solitary confinement. Many regard it as even more to be feared than death itself.

Desire for companionship manifests itself early in life. As far as we are able to judge, babies get real satisfaction out of being with other people, and there is no question regarding the attitude of children of two or three years of age.

As the years pass, interest in companionship manifests itself in somewhat different ways. The little child wants to be with other children, but he does not really play with them. Watch a group of young children at play and it will be evident that while they enjoy being near each other, each is working at a relatively independent project. Perhaps one is playing with a doll, another running a toy train, a third building a town out of blocks. Even if several are playing in a sand pile, usually each will be busy with his own piece of work.

Capacity for coöperation develops gradually. A step in that direction is seen in such loosely-organized games as prisoner's base and hide-and-go-seek. Here children play at the same game but work largely independently of one another. Even where there are sides the success or failure of the side rests upon the total result of individual effort rather than on real team work. Not until adolescence do we have in most pupils enough readiness to coöperate to make possible team work worthy of the name and even in the early part of adolescence teams are

usually quite unstable and subject to disintegration on slight provocation.

Along with the development of the capacity for participation in more highly organized social activities come certain other interesting changes. One of these is a concentration of interest upon those of the same age group. The baby is interested in babies and children, but he plays happily with anyone. Little children crave the companionship of other children, but they can content themselves for long periods of time with the companionship of older boys and girls and of adults. During the Primary and Junior years the desire for association with those of the same age becomes more and more intense. Boys and girls become quite sensitive to differences of even a few years, and we hear a nine-year-old protest when he finds there is a probability that a precocious seven-year-old will be put in his class, "O, he's only a kid. We don't want him in here." While the extreme sensitivity disappears after maturity is reached, we may still find remnants of it. Sometimes when we thought we had classes for everybody we are surprised to learn that some one who would like to go to our church school can't do so because there seems to be no class for folks of his or her age.

In the late Junior period when the desire for companions of one's own age is at its most intense point and the capacity for group organization begins to appear, the gang spirit manifests itself. Usually such gangs or clubs or cliques are composed exclusively of one sex or the other, but occasionally one finds a mixed group. Often

they are organized for a definite purpose, these purposes varying greatly. In the case of such groups as the "Tin Foil Club" and the "Scooter Club" the purpose is revealed in the name. The interest in other groups has centered around undertakings as widely different as fighting each other and giving parties together.

It should be obvious that while this interest in the social group makes possible the development of fine character traits such as loyalty and a capacity for cooperation, it may not be altogether an advantage. Intense loyalty to the group may foster bitter antagonism and jealousy, it may lead to deceit and treachery, the sense of moral values being forgotten in the desire to serve the group or to be a part of it.

In our educational work we have not always made the maximum use of the native capacity for and interest in the social group. Sometimes we have almost ignored the social nature of the pupil and have treated him as an individual quite isolated from his fellows. Fortunately we are now realizing our mistake and are correcting our method. Much emphasis is being laid on the importance of recognizing and promoting social living. We are fond of saying that since living together is a major activity of life, or indeed the great activity of life, education should do its utmost to cultivate that ability.

It has frequently been supposed that while ultimately every normal individual is highly social in nature, this quality of life does not appear until adolescence. The implication is that children should be treated as nonsocial and the program built accordingly.

Now more careful examination shows this to be a mistaken idea. Capacity for social life does not enter life abruptly but is a gradual development having its roots in infancy and increasing by degrees to maturity. Good educational procedure must, therefore, provide for utilization of such ability as may be present with the younger children and for deliberate encouragement of growth in social living through the years.

Unfortunately the Church, which might well be expected to throw the full weight of its influence on the side of social living, has often failed to do so. Not infrequently it has actually stirred up strife and bitterness.

Some years ago in a certain church some of the members came to the conclusion that the old building should be sold and a new, larger, and generally more satisfactory edifice erected. They believed that since the population of the community was shifting northward it would be well to locate the new building a few squares to the north of the location then occupied. Naturally enough there were differences of opinion within the congregation. Some had worshiped in the old building for many years and were insistent that if a new building be erected it be on the old site. Arguments were offered on one side and on the other. Then animosities arose becoming more and more bitter. Finally the group split, one section withdrawing and organizing a new congregation and the other section retaining the old location with its building. The new group, after several years of hard work, developed enough strength and resources to erect a fine new building. For a half century the two

groups have worked where one would have been better. Their mutual attitudes have been by no means always Christian. They have been a monument to bitterness and hate apparently fostered rather than cured by the Church.

Many other illustrations might be given of anti-social behavior which the Church, to say the least, has been unable to correct. If the will of God is to be done on earth as it is in heaven it will be necessary for the Church to give itself unreservedly to the cultivation of social living . Beginning with the youngest children it should seek to build ability as well as good intentions to the end that we may learn to live together. As childhood grows into youth and youth into maturity there should be a steady increase in sweetness of spirit and ability to coöperate even though opinions may differ. The adult classes in the church school should give proof of the worth of their work by revealing in outstanding fashion the spirit of brotherhood and good will.

The Desire for Approval

Closely bound up with the question of companionship is the problem of the universal human desire for the approval of others. In it we have one of the most powerful of driving forces. All of us know people who have been spurred to great endeavor by this incentive. Who is there who has not found himself deeply affected by the prospect of praise or blame from his fellows?

Like many other things in life, desire for approval of others takes on different forms at different periods of

development. The very young child craves the approval of the family group and particularly of his parents. When school days begin the home must share some of its influence with the school. Then, too, there arises an interest in the good opinion of persons of similar age to one's own. Eventually there develops in normal persons special concern for the approval of the opposite sex.

Interest in the approval of others by no means disappears in adult life. Few people are willing to be very much out of style. Salesmen have long since discovered that a powerful argument with most people is to be found in the fact that "these are the thing this year."

Desire for the approval of others creates for us some of our most difficult educational problems. All of us have known persons who have done very foolish things in order to create the kind of display that they think will be admired by their friends. In every life the time comes, not once but often, when the right conflicts with the opinions of valued friends. There seems to be reason to believe that at the present stage of human history we are more than ordinarily sensitive to the opinions of others and as a result are running low on independence and individuality. One of the great tasks of the Church is to help people to stand out against the clamor of the multitude when that multitude is evidently on the side of the less worthy thing.

Interest in approval manifests itself in the classroom as well as outside of it. Here is a boy who is trying to act "smart." Here is a girl who is so interested in the

impression that her new dress is making upon her classmates that she is paying little attention to the discussion. Here is another pupil who is trying to make such a class record as will win for himself the admiration of his friends.

The wise teacher knows how to make this interest contribute to educational ends. He knows how to develop such an attitude in the social group that the boy who deliberately misbehaves or the girl who pays too much attention to her clothes may win the disapproval rather than the approval of classmates. When one of the members of the class tells the unruly boy to "Cut out the fooling and let us hear this story," or when another says to the inattentive girl, "Stop fussing with your dress and get your work done, you are holding us all back," a most effective educational method has been put into use.

Rivalry

A closely related driving force is that of competition or rivalry. It has resulted in great achievement and it has had most destructive results. It has been a spur to industry, thrift and many other fine qualities. It has led some people to indulge in mean and dishonorable practices.

In the church school much use has been made of this motive. Sometimes the pupils in a department have been divided into two groups and encouraged to see which group can secure the largest number of new members. Sometimes one class is pitted against another in

the selling of tickets or the preparation of selections for school entertainments. Sometimes there is rivalry between individuals or groups in regard to notebooks or memory work or regular attendance.

Unfortunately while some good results are secured by this method there are often undesirable results as well, and in many cases the latter, though less obvious than the former, more than counterbalance the good that is accomplished. The membership contest may result in an increased enrollment but the cost is high when it involves broken friendships or is won by unfair practices. There have been cases where records were falsified in order to win in the contest and members who could not be present at class sent substitutes who remained only until after the roll had been taken. Even where the method has not led to such practices, it almost always leads to undesirable attitudes between opponents.

Various methods of eliminating these difficulties have been suggested. Some teachers feel that it is less serious to encourage rivalry between groups than between individuals. But even here we must proceed with caution. It is undoubtedly true that a good deal of bitterness between various community groups has resulted from an unwise emphasis on rivalry. A better way of utilizing this interest is by encouraging people to try to outdo their own past records.

The Interest in Sex

Probably no human desire has made more trouble for mankind than that of sex. At the same time we have

in it the force that has led to the achievement of the finest and most beautiful in life. Educators dare not ignore it.

What is called "sex education" usually concerns itself with certain instruction in biological facts with suggestions as to hygiene. It is now generally conceded that children rather early in life should be given in a frank way certain fact information regarding sex. The policy of allowing them to grow to maturity without such instruction has been found to be unwise. Information will be secured if not from clean sources then from unclean. Ignorance does not preserve innocence. It more frequently produces unwholesome curiosity and surmising. Now we say that parents and, if necessary, teachers and friends should give information to boys and girls.

There are those who question whether in our interest in meeting the problem we have not now gone to an extreme, at least in the case of some boys and girls. They suggest that it is possible thereby to give sex more prominence than it normally has in life. Many maintain that instruction in the matter of sex should, if at all possible, be given by parents and that only in emergencies should others interfere.

It has been quite generally believed that sex does not appear in the individual until the teens. Recently it has been well established that such a theory does not fit the facts. We should think of sex interest and attitude not as suddenly emerging well-developed in adolescence, but as appearing gradually with an origin far back in

the life of the child. Furthermore, it now seems quite clear that normally it appears as a social rather than as a biological factor in life. Put in another way, we may say that young boys and girls may develop real interests in each other as persons while they have as yet a minimum of information about the process of reproduction.

The fact that the social interest between the sexes comes early is of great educational significance. It points to the fact that the first, and indeed the chief, business of the Church in sex education is to nurture high-minded and wholesome companionship between persons of opposite sex. It is of the greatest importance that persons of the one sex should know well many persons of the opposite sex and should hold them in respect and appreciation. As yet we have but slightly realized the possibilities of this educational opportunity.

The Church has not always handled the problem of relationship between the sexes wisely. Sometimes it has resorted to segregation of the sexes in its program. This of course is not a solution of the problem. It is rather an evasion of it. Now the tendency is to keep boys and girls together in departments and even in classes throughout most, or even all, of the educational program. By itself this is not enough, but undoubtedly it is a movement in the right direction. To it should be added the kind of education that will enable boys and girls to learn to live and work together in the most wholesome fashion. To this important task the Church may well give of the best of its efforts. Since living together in families is not only biologically but psychologically

eminently desirable, the Church should recognize its responsibility for making it possible for those relationships to be on the highest possible spiritual as well as physical level.

Hero Worship

Much has been said in the literature of religious education on the topic of hero worship. It has been recognized as a normal human tendency. A considerable part of our curriculum, especially that for Juniors and Intermediates, has been constructed on the biographical basis assuming that hero worship is a dominant human characteristic.

We seem to have made a mistake not in overemphasizing hero worshiping tendencies, but in giving attention too exclusively to them. The interests of life are varied and while some become more prominent at times than at others the whole stage is not occupied at any time by any one of them. It is unwise, therefore, to build a program on such a narrow foundation as hero worship, but it is decidedly unfortunate to leave it out. Undoubtedly we could with advantage make much larger use of biography in religious education than is at present the case.

The church school has often recognized the importance of hero worship in its selection of teachers. Sometimes this has been well. At other times it has created difficulties. A good teacher must have other qualifications besides attractiveness. Sometimes we find that a teacher who has been chosen "because he will appeal to

boys" has no message for them. A vigorous, attractive, enthusiastic young college student was asked to teach a class of Intermediate boys. The department superintendent found that he was spending the class period reading football stories to the class. In another class a good looking, carefully groomed young woman devoted the larger part of her lesson period to a discussion of such things as Saturday's movie and the latest styles. Perhaps this was the best that could be done in either situation. Probably it was not.

At times the hero worshiping tendency develops into what is called a "crush" on some older person. This phenomenon is more frequently observed in girls than in boys, but neither sex is free from it. When the relationship develops it becomes a matter of absorbing interest, especially to the younger person who spends as much time as possible with the adored one, aping mannerisms, wearing the same kind of clothes, engaging in the same kind of activities. Long hours are spent also in dreaming about and in lavishing affection upon the hero or heroine.

Where the object of all this adoration is really worthy the relationship may have some real value in providing a stimulus for the development of desirable traits. But there is a question whether it is ever entirely free from undesirable results. It usually consumes a good deal of the time of both parties which might better be spent in other ways. Moreover it is a serious matter to have one's finer impulses associated exclusively with any one individual. There is always the danger that when

affection begins to become less intense, as is almost sure to happen, habits which were thought to have become firmly established will disappear. Of course, where the adored one is not worthy of esteem the educational results are bound to be undesirable.

In utilizing biography in the educational program the mistake is sometimes made of idealizing the characters in unwarranted fashion. This may have the effect of making them seem quite unreal, of setting them up as other-worldly persons instead of admirable human beings whose ways of living may be taken as examples for others. It may also produce later shock and disillusionment. One young woman reported her experience in these words: "I was horrified to discover when I was old enough to read the Bible for myself that Solomon did not always act wisely and that David's conduct was not all that might be desired. It took me a long time to get adjusted. A good deal of heartache might have been spared me if my teachers had been interested in giving me a true picture of these people as well as in teaching me what great persons they were."

Pugnacity

Psychologists who have studied the behavior of young roosters report that within a dozen days or so from the time they are hatched they begin to fight. The human infant does not make war on his fellows quite so soon, but even with him the time of the appearance of fighting tendencies is not greatly delayed. To fight seems to be thoroughly characteristic of mankind. The

tendency regularly appears in greater or less strength. War has been a major interest and activity of the race throughout the ages.

The universality of bellicose propensities does not settle for us the question, "Is it good to fight?" The real answer to that question may not be derived as a corollary from naturalness, but must be settled on the basis of the results. What, then, are the fruits of fighting?

Consider, first, quarrelsomeness among friends and neighbors. Two brothers bought adjoining lots and each built a house. Things went well for a time, and then a quarrel came. One built a fence so high that his neighbor could not look across into his yard even from the upstairs windows. For years it stood there, a continual announcement to the community that boys who had grown up in the same home, cared for by the same father and mother, had now become bitter enemies. Was the building of that fence a good thing? Few would say, "Yes." It is rather generally conceded that quarrelsomeness of this kind is thoroughly unfortunate and undesirable. Life would be decidedly better if we had none of it.

Think also of the problem of international and interracial warfare. It began long before the dawn of history and has persisted to our own day. Tribe has risen up against tribe, nation against nation, race against race. The cost in human life is quite beyond computation. We are often told that the original investment in a single modern warship which becomes obsolete in a few years

would build and endow a university that would stand in the first rank of the schools of our land. What has war done for us? Measured as calmly and accurately as possible, is it justified by its fruits?

Many have argued that war is a moral as well as a social and biological necessity. But at the same time we have had through the years those who have earnestly and hopefully looked for the day when it would be no more. Some of the most beautiful and inspiring parts of the Old Testament are prophecies of peace, of the time when men shall learn war no more.

Recently the Christian Church has been developing a firm and deep-seated conviction that war and the spirit of Christ are thoroughly antagonistic, and therefore cannot dwell together. War is coming to be regarded as a major sin that may be tolerated no longer. Perhaps this is due to the fact that modern warfare, utilizing science and invention, has lost most of whatever glory and glamour it had and has become revealed as in its very nature destructive of moral as well as physical life. At any rate, the Christian Church seems resolved to root it out.

But if the Church sets itself to educate the people to hate war both in the immediate relationships of the family and community and in the larger life of the family of nations it would be unfortunate if we were to produce a generation of people thoroughly spineless, quite incapable of being stirred to vigorous action in the presence of unquestioned wrong. Undoubtedly we have often sinned by becoming angry without justification, but prob-

ably we have trespassed more frequently by sitting idly by while evil went on its way unrebuked and unchallenged. Religious education must set as an important objective the teaching of people to live together in peace and good will, but it must also teach them to wage an unceasing battle with all that is sordid and mean.

The Interest in Helping Others

There are very few people, either young or old, who do not enjoy caring for others. This interest has been variously designated and explained in as many ways. In spite of differences in regard to its origin there is general agreement that it is one of the most valuable interests with which we are endowed. Some of the results of the interest are quite obvious. It is this which makes the responsibilities and ties of parenthood seem light. It is this interest which has been largely responsible for the organization of child-caring societies, of agencies for the protection of dumb animals, and of other similar enterprises.

It has been pointed out also that the interest plays a significant part in helping the individual to comprehend the nature of God. One way in which we learn to understand God is by doing things which are like the things he does and by experiencing some of the tenderness and yearning which he feels. It must be apparent to any thoughful person. The mother who yearns over a wayward child is in a better position to appreciate how God yearns over all of us than if she had not had such an experience. Even the little girl with her kitten, and

the small boy with his dog, are more ready to comprehend the great love of the Father than is one who has never had a pet.

Since this interest, like all other interests, grows through use, it is important that abundant opportunity for caring for others be provided. The week-day school sometimes makes use of the method of keeping pets for whose care the pupils are responsible. This method is not so well adapted for use in the church school. Here, however, the interest may be developed by such various service projects in which a group of pupils care for some needy person or persons either in their own home towns or on the mission field.

Educational Implications

Left to develop by themselves with direction and stimulation that are merely incidental and unplanned, the great basic drives of mankind bring undesirable as well as desirable consequences. To secure the most valuable as well as the most economical growth there must be guidance and direction. The great characteristic human desires should be harnessed for the accomplishment of the most worth-while educational ends. Certain expressions of these desires should be carefully cherished and conserved. Some should be eliminated either by withholding opportunities for their satisfaction or by more direct and positive attack and combat. Some should be redirected from less worthy to more worthy forms and objectives.

For Further Study

2. Describe some incident which has come under your own observation and which illustrates the strength of the interest in the approval of others.

2. Two people were discussing the desire for approval. One spoke of it as a trouble maker, saying that it was the cause of a good many mistakes. The other spoke of its value and said that he regarded it as one of the most important human interests. Tell which of these two you agree with, giving reasons for your position.

3. Outline a talk to be given to a group of teachers on the topic of interest in approval.

4. What difficulties would you expect teachers to encounter as a result of appealing to the interest in rivalry?

5. What things do you feel that it is important for teachers to know about the sex interest?

6. In what ways does your school utilize the interest in companionship? Suggest some improvements which might be made in the utilization of this interest.

7. Some people feel that it is useless to organize classes or to emphasize department organization and the pupils' relationship to it until after the teens have been reached. Comment on this position.

8. There are those who hold that the little child who has pets or other children to care for is better able to understand what God is like than is one who has not such responsibilities. Explain how this conclusion is reached.

9. Mention some organizations in your community which attempt to work through the gang spirit. What is your Church doing to capitalize this interest? Comment on its program from this point of view suggesting ways in which it could do more, or indicating points at which it seems to emphasize this interest to the exclusion of others.

CHAPTER XII

DEVELOPMENT IN THE RELIGIOUS LIFE

About the year 1900 psychologists began to ask whether or not by the methods of work they had developed they could study usefully the problems of religion. Some of them believed that they could and proceeded to try it. Since that time a considerable amount of work has been done in the psychology of religion and some decidedly valuable results have been obtained.

One of the first problems investigated by these students of the psychology of religion had to do with the phenomena of conversion. Chiefly by the questionnaire method reports were secured from a large number of people regarding the dates and nature of their most vividly remembered religious awakenings.

The data collected in these early studies seemed to confirm two convictions already widely accepted regarding the nature of religious development and the time of the appearance of the capacity for religious experience. They gave support to the traditional theory that religious awakening takes place suddenly, and also seemed to indicate that this awakening might be expected to occur during early or middle adolescence. This would mean that previous to this period children are practically nonreligious.

More recent studies have led to a revision of these conclusions.* Of numerous groups studied, many of

*Compare Betts and Hawthorne, *Methods in Teaching Religion*, page 31.

which were made up of full time religious workers or people preparing for such service, a considerable proportion could recall no abrupt change from nonreligious to religious living such as might be called a "conversion experience." Many groups showed from forty to sixty per cent who had thus come gradually into the Christian life. In one group studied by the writer all but approximately nine per cent had grown so gradually into the Christian way of living that they could recall no date, even an approximate one, when they began to be Christians. Evidently, then, the idea of "normal" religious growth as involving, not a turning to God, but an abiding and increasing fellowship with him is more than a vague dream or a fond hope; it is an actual experience that has been the privilege of multitudes of people now living.

There is reason for questioning also the assumption that children are incapable of being religious. Abundant examples might be given of children's prayers that show much more than mere memorization of words supplied by their elders. It is possible, of course, for children, as well as adults, to learn to go through certain motions commonly used in worship services and to recite Bible verses or catechism answers without having much, if any, of real religious experience back of them. But it is also clear that children who are still quite young do have those experiences of fellowship with God and participation in his spirit and way of living that are truly religious. We may well say with Horace Bushnell that

"a child should grow up a Christian, never knowing himself to be otherwise."

The contention that children are incapable of genuine religious life is often supported by the argument that religion is primarily a social affair, that social life is conditioned by sex development, and that sex maturity does not come until adolescence. Attention has already been drawn to the fact that sex life does not appear as abruptly as had been supposed, but is beginning to develop far back in childhood. Further we can say that social life does not seem to be wholly dependent on sex life and that, in any case, it is quite evidently developed early in life of the normal child.

Evidently, then, it is thoroughly well-established that *normally* religious development begins early and that it proceeds in a relatively continuous fashion. When we say this, it ought not to be supposed that all persons develop in that way. Actually we have no inconsiderable number of people whose religious development in early life has been retarded and to whom religious awakening, if it comes at all, comes quite abruptly. Such an abrupt awakening is not in itself undesirable. The unfortunate part of it all is that so many years of possible religious living and potential religious growth have been wasted. Furthermore it is not clear that the individual whose religious development has been retarded will ever reach to the heights to which he might have attained had he begun earlier. Educationally our aim should be an intense and broad religious life. Progress toward that goal should be as rapid as possible.

The finest religious life, like the finest friendship, is the one that is quite unscarred by the opposite kind of experience.

While normal growth in religion appears to be relatively continuous it must not be supposed that every year will witness exactly the same amount of growth as every other year and every day be just like every other day. Apparently such regularity is not nature's way in any kind of growth. Rhythm seems to be the way of life. Normally, therefore, we may expect and should provide for crisis experiences, for waves of growth. But these should not be few. Rather they should be many and the resulting line of increase should show gentle waves rather than a single or a few abrupt changes.

The acceptance of these findings calls for important modifications in our programs of religious education. It will be recalled quite readily that much of the work done with children has been controlled by the idea that childhood is the period for preparation for religious living and that the task of the teacher during that time must be the storing of the mind with Bible verses, standards of conduct, and theological beliefs. Now we must think of these years as a time when our children will actually be religious. Our program then must be adjusted so that the pupils from the beginning will have opportunity for genuine participation in religious living and enjoyment of satisfying religious experience.

Many of those who have thought of religion as coming abruptly seem frequently to have regarded the crisis experience as the end as well as the beginning of re-

ligious growth. Herein is one of the great tragedies of the Church. A large number of people have had remarkable religious experiences and have then rested there instead of going on to win new heights of achievement. Religious growth need never cease. It is entirely possible and highly desirable that it should go on and on to ever higher levels.

Students of the psychology of religion have made much of the importance of the organized, integrated self. James in his epoch-making book, "The Varieties of Religious Experience," maintains that the thing that happens in conversion is that a person whose life was formerly disorganized or organized around conflicting centers now becomes unified and consequently happy. Now, even if we refuse to admit that we have here a full explanation of the meaning of growth in the religious life, certainly we have one important aspect of it.

Consider the plight of the individual whose life is lacking in organization, in fundamental ideas and purposes. His name is legion. We call him a drifter. Each day is largely a day unto itself. He may be less provident than some of the animals who lay up for themselves food for winter. He knows little of the great movements of life and cares less. He flits about from one activity to another evidently glad to avoid responsibility.

Sometimes a glorious transformation is wrought in such a careless, useless individual. He awakens to the fact that there are things worth living for, worth dying for. He begins to work for purposes. He organizes his

activities for remote ends. There comes joy in labor. Hardship seems as nothing. The end makes the means seem cheap.

Christians believe that the supreme joy in life comes in identification of self with the great purposes of God. Life, then, becomes organized around these ideals. We have it expressed in our prayers: "Thy kingdom come, thy will be done." We have it in our finest hymns:

> Jesus calls us; o'er the tumult
> Of our life's wild restless sea,
> Day by day his sweet voice soundeth
> Saying, Christian, follow me.

Or again,

> We've a story to tell to the nations
> That shall turn their hearts to the right.

Or in this,

> O Zion, haste, thy mission high fulfilling,
> To tell to all the world that God is Light.

One of the most important contributions that we can make to our pupils is to nurture in them those great ideals and purposes that unite the self and give meaning and value to life.

The Relation of Morals and Religion

The place of morals in the religious life is a matter that is highly important for teachers of religion, but not always clearly perceived. Many teachers maintain that as they elevate the moral standards of their pupils

they are thereby making them more religious. On the other hand, we sometimes hear criticism of certain courses in religion on the ground that they contain, not real religion, but merely discussions of moral problems.

Far back in the life of man morals and religion were readily distinguishable and largely independent. Among some early peoples the gods were of lower moral quality than the people who worshiped them. The gods could do things which were not permitted to man. Man was expected to observe scrupulously the ritual of homage and offerings due the gods, for otherwise they would become very angry and bring disaster on their neglectful subjects. The matter of relation with one another was left to human beings to work out among themselves as well as they could.

In the course of human progress there came a day when all this was changed. The Hebrew prophets put mankind eternally in their debt by establishing the principle that God is righteous and good, and they that worship him must themselves be upright and honorable. Hear the words which Amos gives as the will of God for man: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of your viols. But let justice roll down as waters, and righteousness as a mighty stream." Recall also the words of Micah: "He hath showed thee, O man, what is good;

and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

The principle set forth with such vigor by the Hebrew prophets characterizes the teachings of Jesus and has become embedded in Christian thought. To-day when we hear of some one who professes to be religious but does not live according to accepted moral standards, we often say that a person cannot be religious in the highest sense unless he is also moral.

The educational implications of this are important. Since high moral standards are essential to the finest type of religious life, we are abundantly justified in spending infinite time and energy in the moral education of pupils as part of our program of religious education. We do our best work, however, when we build into life those ways of living that are in harmony with the will of God and also develop that fellowship with God that gives not only peace and joy but purpose and power.

Is Religion Natural?

Is it natural for man to be religious? Apparently man by original nature is so constituted that development of religion is to be expected. But psychologists are no longer inclined to speak of a religious instinct. They prefer to say that religion is built on broader foundations than a single tendency or capacity, that it is rather the outgoing of the whole personality toward the whole of life. To say that religion is natural to man does not mean that it will develop unaided into adequate

and satisfying forms. Quite the contrary seems to be the case. If it were possible so to isolate an individual that he would be left entirely without education in religion either formal or incidental, he would probably develop some kind of rudimentary interpretation of the universe and would come to make some personal adjustments to it. But the amount of progress that any individual would make, no matter how gifted he might be, would be so scant as to be sadly inadequate to the needs of life. Man is born with the capacity for religious living, but unless there be education in it he is destined to die with but little more than a capacity to inspire and sustain him.

Since religion is something that we learn for the most part from others and only in small degree by our own inventiveness, it follows that the quality of our religion will depend on the nature of our education. Sometimes it is said that one religion is as good as another, that it all depends on what a person has become accustomed to. That would mean, then, that a child would be just as well off if educated by one set of religious teachers as by another. What could be further from the truth? Of religions as well as of individuals it is true that by their fruits ye shall know them. There are religions that have made for the enrichment and release of life. There are religions that have bound man mentally, morally, and even physically and condemned him to a living death. While religion has impelled man to the noblest achievements in life, it has also on many occasions driven him to the most heinous of crimes through which

not only his own life, but that of his neighbors went down in defeat and despair. Too much emphasis cannot be laid on the importance of quality as well as of quantity in religious education.

It ought not to be supposed that religion is a single, unified, all-pervasive quality that once having come into a person spreads to every part of his personality and colors all of his behavior. On the contrary religion seems to be as complex as life itself. All of us have knowledge of people who are good in spots but who in other respects badly need to be remade. Religion is to be thought of as a way of life. It is possible, therefore, and highly desirable that our various behaviors should become progressively fashioned according to the highest ideals.

The Importance of Religion

Is it a serious matter if some people fail to become religious? That every individual should possess a reasonable interpretation of the universe of which he is a part and should adjust himself to it is so profoundly important that it is beyond all reasonable possibility of debate. It is by no means necessary that the thinking and acting of anyone should be patterned exactly after that of anyone else much less that we should have complete identity in the whole of human society. But for anyone to grow to maturity without making his own adjustments to life, without finding in life great tasks to be done, great purposes to be achieved, a thing or things to live for—this is tragedy. Man is built for achievement and only as he loses himself in

great undertakings can he live serenely and joyously. No individual or society has the right to insist that anyone accept any particular religious dogma or mode of living, but we have a solemn obligation to make available to all the accumulated religious experience and interpretation of the race so that each new generation may be able to work out its salvation, to achieve at-one-ment with God and the great family of God.

For Further Study

1. In a recent book on psychology the writer states that the individual cannot be religious until the adolescent period has been reached. Comment on this position.

2. A number of church school teachers were asked to state whether they remembered having had a conversion experience, and to say, in case they had had such an experience, how old they were when it occurred. There were twelve in the group. One said she had been converted at six years of age, another at ten, three more at twelve, and one at sixteen. Of these, the one who recalled a conversion at ten said that she remembered having had a second similar experience at eighteen. The rest could not recall any such experience. What does the experience of these people tell us about growth in the nature of religious development?

3. One of the teachers mentioned in question 2 said that she had been greatly troubled for a period of years because she had never had the kind of experience which others testified that they had had. Have you any reason to believe that her case is somewhat typical? What would you say to an adolescent boy or girl who was troubled as this woman said she had been in her youth?

4. Give instances which have come under your own observation which seem to indicate that children do have a vital religious experience.

5. How do you account for the fact that people do not all have the same kind of religious experience?

6. Examine the program of your own church school and say whether it would have to be modified to come into harmony with the modern conceptions of religious development.

7. In one of our church schools a new textbook dealing with the practical life problems of boys and girls was introduced. It was used a short time and then withdrawn, the objection to it being that while it was a good book it was not religious. Comment on this attitude. Would you be willing to have the curriculum consist entirely of this kind of material? Give reasons for your answer.

8. What is the position of the psychologist on the question, "Is it natural for people to be religious?" What practical difference does the answer to this question make to teachers in the church school?

9. Of what value is religion in life?

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